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THE

METHODIST MAGAZINE,

FOR

THE YEAR OF OUR LORD

1818.

VOLUME I.

New-York:

PUBLISHED BY J. SOULE AND T. MASON, FOR THE METHODIST
EPISCOPAL CHURCH IN THE UNITED STATES.

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THE
METHODIST MAGAZINE,
FOR JANUARY, 1818.

ADDRESS

OF THE EDITORS OF THE METHODIST MAGAZINE, TO ITS PATRONS AND FRIENDS IN THE UNITED STATES, AND ESPECIALLY TO THE MEMBERS OF THE METHODIST EPISCOPAL CHURCH.

In publishing this periodical Miscellany, the Editors feel all those sensibilities which arise from a conviction that its merits are to be tested under the inspection of an enlightened community.

The care and labour inseparable from the agency of the Book Concern, forbid our devoting as much time and application to the selection and arrangement of materials for publication in the magazine, as its nature and importance demand.

But, notwithstanding these embarrassments exist, we trust the work will be found both useful and entertaining to the real friends of Zion.

The great design of this publication is to circulate religious knowledge,—a design which embraces the highest interests of rational existence, as the sum of individual and social happiness, increases on a scale of proportion with the increase of spiritual light and information.

In the execution of this design, the strictest care will be taken to guard the purity and simplicity of the doctrines of the gospel against the innovations of superstition on the one hand, and of false philosophy on the other.

In admitting controversial subjects into this work, the heat of party zeal, and personal crimination, will be cautiously avoided.

Such contentions have already done great evil in the Christian world, and especially in arming infidels against a religion, the nature and principles of which are calculated to harmonize, improve, and sanctify the human species. Every benevolent mind—every friend of unity and peace—every heart influenced by the social affections—in short, every lover of God and man, will rejoice to see the spirit of party zeal retiring, and giving place to candour, moderation, and charity.

The few years of the present century which have already passed away, have opened the most important and auspicious events, relative to the establishment of the kingdom of Jesus Christ upon earth. The united exertions of thousands of all denominations of Christians to spread the holy scriptures—the unadulterated word of God, savours much of that catholic spirit by which the friends of christianity should always be governed, and furnishes a pleasing prospect of the extensive triumph of evangelical truth. To the accomplishment of such an object we earnestly desire this miscellany may prove an efficient auxiliary.

We are aware, that, by many readers, no periodical work will be approved, unless it is replenished with curious tales, wonderful narratives, or miraculous phenomena. With such readers we apprehend this work will meet a cool reception.—Curiosity should be indulged only within the limits of reason, and in such a way as to strengthen moral and religious principles. If the Governor of the universe recognises man as a subject of reason, it follows that faith must be grounded in evidence; and therefore we should consider it as an intrusion upon the rights of an intelligent being, to publish a narrative of any wonderful occurrence without the support of competent testimony.

It should never be forgotten that the age of miracles is past; the ends for which they were wrought by Jesus Christ and his apostles being accomplished; and that any pretended addition to them rather weakens than strengthens the evidence they afford of the truth and excellency of the christian revelation.

These observations are far from being intended to eclipse the lustre of the divine administration as displayed in the dispensations of providence and grace.

That the universe, in the whole, and in every part, is governed by infinite wisdom, power, and goodness, is a doctrine which will ever be held sacred by the friends of religion; and will never cease to be a ground of consolation and support to them in the midst of the disorders with which they are surrounded.

The grace of God manifested in the redemption of a fallen and guilty world through Jesus Christ—in the gift of the holy Spirit—in the establishment and spread of the gospel, and in the conviction, conversion, and sanctification of the souls of men, is a subject which the human mind must contemplate with mingled emotions of astonishment and joy.

But, whether this manifestation of grace is considered as an historic fact, recorded by the evangelists and apostles, or viewed in the light of the experience of thousands which comes within the circle of our own observation, we cannot but feel the force of the *evidence* with which it is attended;—*evidence* capable of application on the same principles, and in the same way that it is applied for the confirmation of other truths.

This alone is sufficient to convince us, that, in the economy of grace, man is not governed by mechanical, but by moral laws. That the government of God over all his works is perfectly analogous—That intelligent beings are recognized in the capacity of reason—that they must act as subjects of moral obligation, and be finally judged on the ground of such action.

These principles form the general outlines of a picture which the more particular delineations through this work are designed to fill up. The hand of the painter trembles at the task. The eye of the critical observer will, doubtless, discover many blemishes; but candor will be neither hasty nor rash in her decisions.

In forming the general heads under which the various materials are arranged, we have found it necessary to be as concise as possible, both in *number*, and *expression*. The number and order are as follows. 1. Divinity. 2. Biography. 3. Scripture illustrated. 4. The Attributes of God displayed in the works of Creation and Providence. 5. The grace of God manifested. 6. Miscellaneous. 7. Religious and Missionary intelligence. 8. Obituary. 9. Poetry.

It cannot be expected, where the general divisions are so limited, that there should be a critical connexion between each head, and every particular which may be placed under it: such connexion, however, will be preserved as far as the nature of the subject will admit. A treatise will not always be destined to the Miscellaneous department because it is compounded, or mixed; but its proper place will be determined by its leading character.

Before we close this address, we think it proper to caution our readers in general, and the members of the Methodist Episcopal

Church in particular, to guard against two evils. 1. Many persons, after they have read a pamphlet, lay it aside as a useless thing—It soon falls into the hands of children, or servants, where it is defaced or destroyed: or thrown promiscuously with the common news or waste papers, it is forgotten and lost in the lapse of time. Let it not be so with this Magazine. Recollect that it contains many valuable subjects, the completion of which many require several numbers, and which may, sometimes form a chain to connect volumes.

Let parents consider the Methodist Magazine as a legacy for their posterity, and as soon as the last number for the year is received, have the whole bound together and carefully preserved.

2. Without offering any violence to the rights of men, we think ourselves authorized to caution our friends against purchasing, or encouraging the publication, sale, or purchase of any book, or books, directly or indirectly under the name or title of "Methodist," unless they are published and sold in conformity to the rules of the Discipline in such cases made and provided.

As an example of this kind of imposition, we give the following fact.—A short time past, a book was put into our hands by a friend, the title page of which begins thus, "The new Methodist Pocket Hymn-Book." This heterogeneous mass had its untimely birth in a back county of this state. It is a libel upon the Methodist Episcopal Church, and a reproach to her name.

It is like counterfeit coin, which could never obtain currency by its real worth, and therefore must circulate under a forged stamp.

We have no disposition to abridge the rights which a wise and liberal constitution secures to every citizen. Real merit should be suitably appreciated and encouraged wherever it exists. But that man who does not blush at the recollection of being the author of a book which can gain credit only from a borrowed title, must have learned the art of eluding the sensibilities of conviction.

If any man, after having read the sentimental, sublime and spiritual Hymns of Mr. Wesley, and other authors from whose works our Hymn-Book is composed, can sit down and derive either edification or entertainment from the common-place poetry of the day, we are far from wishing to *lessen* his enjoyment; but the honour of the Church, whose interests we are sacredly bound to promote, calls upon us, as far as our influence extends, to prevent the circulation of such publications under the sanction of her name.

That all persons into whose hands this work shall come may receive instruction, edification and comfort through its instrumentality, is the sincere desire, and earnest prayer of the Editors.
J. SOULE & T. MASON.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

1. IT is not proposed by us in this article, to enter either into the history of the Christian religion, or into its morality and doctrines. We propose to confine ourselves to what have been called the *Evidences of Christianity;* or to exhibit a general view of those arguments, which go to prove that the New Testament is the authentic record of an actual communication from God to man.

2. Were a verbal communication to come to us from a person at a distance, there are two ways in which we might try to satisfy ourselves, that this was a true communication, and that there was no imposition in the affair. We might either sit in examination upon the substance of the message; and then from what we knew of the person from whom it professed to come, judge whether it was probable that such a message would be sent by him; or we may sit in examination upon the credibility of the messengers.

3. It is evident, that, in carrying on the first examination, we might be subject to very great uncertainty. The professed author of the communication in question may live at such a distance from us, that we may never have it in our power to verify his message by any personal conversation with him. We may be so far ignorant of his character and designs, as to be unqualified to judge of the kind of communication that should proceed from him. To estimate aright the probable authenticity of the message from what we know of its author, would require an acquaintance with his plans, and views, and circumstances, of which we may not be in possession. We may bring the

greatest degree of sagacity to this investigation; but then the highest sagacity is of no avail, when there is an insufficiency of data. Our ingenuity may be unbounded; but then we may want the materials. The principle which we may assume may be untrue in itself, and therefore might be fallacious in its application.

4. Thus, we may derive very little light from our first argument. But there is still a second in reserve,—the credibility of the messengers. We may be no judges of the kind of communication which is natural, or likely to proceed from a person with whom we are but imperfectly acquainted; but we may be very competent judges of the degree of faith that is to be reposed in the bearers of that communication. We may know and appreciate the natural signs of veracity. There is a tone and a manner characteristic of honesty, which may be both intelligible and convincing. There may be a concurrence of several messengers. There may be their substantial agreement. There may be the total want of any thing like concert or collusion among them. There may be their determined and unanimous perseverance, in spite of all the incredulity and all the opposition which they meet with. The subject of the communication may be most unpalatable to us; and we be so unreasonable, as to wreak our unpleasant feelings upon the bearers of it. In this way, they may not only have no earthly interest to deceive us, but have the strongest inducement possible to abstain from insisting upon that message which they were charged to deliver. Last of all, as the conclusive seal of their authenticity, they may all agree in giving us a watchword, which we previously knew could be given by none but their master; and which none but his messengers could ever obtain the possession of. In this way unfruitful as all our efforts may have been upon the first subject of examination, we may derive from the second the most decisive evidence, that the message in question is a real message, and was actually transmitted to us by its professed author.

5. Now, this consideration applies in all its parts to a message from God. The argument for the truth of this message resolves itself into the same two topics of examination. We may sit in judgment upon the subject of the message; or we may sit in judgment upon the credibility of its bearers.

6. The first forms a great part of that argument for the truth of the Christian religion, which comes under the head of its *in-*

ternal evidences. The substance of the message is neither more nor less than that particular scheme of the divine economy which is revealed to us in the New Testament; and the point of inquiry is, whether this scheme be consistent with that knowledge of God and his attributes which we are previously in possession of.

7. It appears to us, that no effectual argument can be founded upon this consideration. We are not enough acquainted with the designs or character of the being from whom the message professes to have come. Were the author of the message some distant and unknown individual of our own species, we would scarcely be entitled to found an argument upon any comparison of ours, betwixt the import of the message and the character of the individual, even though we had our general experience of human nature to help us in the speculation. Now, of the invisible God, we have no experience whatever. We are still further removed from all direct and personal observation of him or of his counsels. Whether we think of the eternity of his government, or the mighty range of its influence over the wide departments of nature and of providence, he stands at such a distance from us, as to make the management of his empire a subject inaccessible to all our faculties.

8. It is evident, however, that this does not apply to the second topic of examination. The bearers of the message were beings like ourselves; and we can apply our safe and certain experience of man to their conduct and their testimony. We know too little of God, to found any argument upon the coincidence which we conceive to exist betwixt the subject of the message and our previous conceptions of its author. But we may know enough of man to pronounce upon the credibility of the messengers. Had they the manner and physiognomy of honest men? Was their testimony resisted, and did they persevere in it? Had they any interest in fabricating the message; or did they suffer in consequence of this perseverance? Did they suffer to such a degree as to constitute a satisfying pledge of their integrity? Was there more than one messenger, and did they agree as to the substance of that communication which they made to the world? Did they exhibit any special mark of their office as the messengers of God; such a mark as none but God could give, and none but his approved messengers could obtain the possession of? Was this mark the power of working miracles; and were these miracles so obviously addressed to the senses, as to leave no suspi-

cion of deceit behind them? These are questions which we feel our competency to take up, and to decide upon. They lie within the legitimate boundaries of human observation; and upon the solution of these do we rest the question of the truth of the Christian religion.

9. This, then, is the state of the question with those to whom the message was originally addressed. They had personal access to the messengers; and the evidences of their veracity lay before them. They were the eye and ear-witnesses of those facts, which occurred at the commencement of the Christian religion, and upon which its credibility rests. What met their observation must have been enough to satisfy them; but we live at the distance of nearly two thousand years, and is there enough to satisfy us? Those facts, which constitute the evidence for Christianity, might have been credible and convincing to them, if they really saw them; but is there any way by which they can be rendered credible and convincing to us, who only read of them? What is the expedient by which the knowledge and belief of the men of other times can be transmitted to posterity? Can we distinguish between a corrupt and a faithful transmission? Have we evidence before us, by which we can ascertain what was the belief of those to whom the message was first communicated? And can the belief which existed in their minds be derived to ours, by our sitting in judgment upon the reasons which produced it?

10. The surest way in which the belief and knowledge of the men of former ages can be transmitted to their descendants, is through the medium of written testimony; and it is fortunate for us, that the records of the Christian religion are not the only historical documents which have come down to us. A great variety of information has come down to us in this way; and a great part of that information is as firmly believed, and as confidently proceeded upon, as if the thing narrated had happened within the limits of our eye-sight. No man doubts the invasion of Britain by Julius Cæsar; and no man doubts, therefore, that a conviction of the truth of past events may be fairly produced in the mind by the instrumentality of a written memorial. This is the kind of evidence which is chiefly appealed to for the truth of ancient history; and it is counted satisfying evidence for all that part of it which is received and depended upon.

(To be continued.)

BIOGRAPHY.

MEMOIR OF MR. GEORGE SHADFORD.

Mr. George Shadford, the subject of this Memoir, was born at a place called *Scotter*, near *Kirton*, in *Lindsey*, *Lincolnshire*, January 19, 1739. When no more than about eight or nine years of age, the fear of death, and the consideration of the future misery of those who die in their sins, distressed him exceedingly. But as he grew up, to use his own words, he "was very prone to speak bad words, and often to perform wicked actions." Being of an active and restless disposition, he sought for happiness in the use of a variety of sports and diversions, some of which were of a cruel nature. On every Lord's-day, in the forenoon, his father took him to church, and after their return home obliged him and his sister to read a chapter or two of the Scriptures, and then charged him not to play in the afternoon; but, notwithstanding the positive injunction of his father, he took the first opportunity that presented itself to steal away to his sports, nor was it unusual for him, on such occasions, to stay from home till evening, when, he says, his father called him to an account.

From the occasional hints, relative to his parents, which are found in Mr. Shadford's account of himself, it may be concluded that they feared God, and wrought righteousness. They insisted on his praying every morning and evening at least; sent him every Sunday to be catechized by the minister; and when he was fourteen, sent him to the bishop to be confirmed. When he was sixteen years of age, they gave him a charge to prepare for receiving the sacrament of the Lord's supper. For about a month before he partook of this sacred ordinance, he retired from all vain and trifling company, and prayed and read much alone; whilst the Spirit of God applied to his heart the Divine truths which he read. He wept much in secret, was ashamed of his past life, and hoped that he would never again profane the day of the Lord. When he approached the table of the Lord, it appeared so awful to him, that he could scarcely stand; and affected him in some measure, as if he had been going to the judgment-seat of Christ. His heart, upon this solemn occasion, was softened; and the impressions then made upon his mind continued to operate for about three months. He broke off from all his companions, and retired to read on the Lord's day; sometimes into his chamber, at other times, into the fields; but very frequently into the church-yard, near which his father lived. Occasionally, he spent no less than two or three hours amongst the graves, sometimes reading and sometimes praying. Nor was he, at those seasons, altogether destitute of Divine comfort: and it is highly probable, that had he then been favoured with the advantage of Christian fellowship, he would have retained the Divine impressions made upon his mind, and proceeded steadily in the way of holiness. But alas! he had not a single companion that feared God; and hence, having none to direct him, and being ignorant of Satan's devices, he yielded gradually to one temptation after another, until he lost the form of godliness, as well as the degree of the power of it, which he had for a time possessed. Thus shorn of his strength, he was easily prevailed upon by two young men, with whom he became intimate to read such books, and converse upon such subjects, as had a powerful tendency to vitiate his mind. His relish for profane books was, of course, followed by a dislike to those of a religious description; and his propensity to sin increased more than ever. In wrestling, running, leaping, foot-ball, dancing, and such like sports, he not only delighted, but gloried. At the age of twenty he was so active that he seemed a compound of life and fire, and had such a flow of animal spirits, that he was never in his element unless when employed in such sports.

About this time four persons were balloted to serve in the militia, at the town of his nativity; and he engaged, for a trifling sum, to become a substitute for one of them. His parents, on being made acquainted with the rash step he had taken, were almost distracted with grief. The distress which they manifested gave him much uneasiness, and, at their desire, he attempted, but when it was too late, to break the engagement into which he had entered.

At the end of the year, the company was called off to Manchester, where they lay most of the winter. While in that place, Mr. Shadford was afflicted with a fever, during the progress of which he was horribly afraid of death; but soon after his recovery his convictions wore off. One night, when he was going to bed, he heard the drums beat to arms! He soon learned that an express had arrived for the company to which he belonged to march immediately to Liverpool; and that Thurot had landed at Carrickfergus, in Ireland. The company immediately assembled, they marched all night, and arrived at Warrington about break of day, and at Liverpool the next evening. It does not, however, appear that the company embarked for Ireland; Thurot's putting into Carrickfergus having been found to be a matter of no serious consequence.

Misery being inseparable from sin, Mr. Shadford found, from experience, that "the way of transgressors is hard." One day, being exceedingly provoked by one of his comrades, he twice swore by the name of God; a crime of which he had not formerly been guilty. "Immediately," saith he, "I was, as it were, stabbed to the heart by a sword. I was sensible I had grievously sinned against God. I believe I never swore another oath afterwards."

About this time he was often tempted to put an end to his wretched, mortal life. So powerfully did this temptation operate, that he was afraid to stand near a deep river, lest he should throw himself into it. When on the edge of a rock, he trembled, and fearing lest he should cast himself down, was obliged to retreat suddenly. When on the front of a gallery, at church, he many times drew backward, from an apprehension that otherwise he should cast himself down headlong. It seemed as if Satan was permitted to wreak his malice upon him in an uncommon manner; but he was wonderfully preserved amidst such dreadful temptations. At other times, when at prayer, or walking alone meditating, God graciously visited him with the drawings of his Spirit.

Amidst all Mr. Shadford's wanderings from God, he still retained a strong affection for his parents; and hence, learning that his father was in distressing circumstances, he gave him all the money he had received in order to go into the militia. Very frequently, during his absence from home, when he heard the minister read in the church, "Honour thy father and thy mother," &c. with tears in his eyes, he said, "Lord incline my heart to keep this law:" always believing that a curse would attend undutiful children.

When the company to which he belonged lay in Gainsborough, he went with a sergeant to the place where the Methodists frequently preached. Their intention in going there was not to receive profit to their souls, but to meet two young women, in order to walk with them in the afternoon. When they came to the place, they found the persons whom they wished to meet;

but shortly after the preacher began, Mr. Shadford forgot those dissipated characters. "I was struck," saith he, "with his (the preacher's) manner. He took out a hymn-book, and the people sung a hymn. After this, he began to pray extempore, in such a manner as I had never heard. I thought it a most excellent prayer. After this, he took his little Bible out of his pocket, read over his text, and put it into his pocket again. I marvelled at this, and thought within myself, 'will he *preach* without a book too?'"

The preacher spoke much against drunkenness, swearing, &c. but Mr. S. thought he had not been guilty of such sins. At last he spoke very close against pleasure-takers, and proved that such are dead while they live. "I thought," saith Mr. S. "if what he says be true, I am in a dreadful condition. I thought again, this must be true, for he proves it from the word of God. Immediately I found a kind of judgment-seat set up in my conscience, where I was tried, cast, and condemned; for I knew I had been seeking happiness in the pleasures of the world, and in the creature all my days; not in the Creator and Redeemer of my soul, the only central point of bliss. I revolved over and over what I had heard, as I went from preaching: and resolved, 'If this be Methodist preaching, I will come again;' for I received more light from that single sermon than from all that ever I had heard in my life before."

(To be continued.)

SCRIPTURE ILLUSTRATED.

EXTRACT FROM GISBURNE'S SERMON ON RELIGIOUS DESPONDENCY.

SOMETIMES the despondence fortified by the suspension of religious comfort, is darkened by the gloom of erroneous doctrine. The wretched individual begins to apprehend that he is predestinated to wrath and anguish everlasting: that, if not expressly created for the purpose of being rendered miserable, at least he is "passed over" in the dispensation of redeeming mercy: that he is virtually reprobated, being designedly excluded by the sovereign will of God from the number of those whom the Almighty is supposed specially to have elected to be the sole partakers of his converting grace. To alleviate alarms excited by misrepresentations of the revealed counsel of the Most High, may be an object sometimes attainable by that ingenuity of inconsistent explanation, which, even while under the pressure of difficulties, it is constrained to prune the exterior branches of an unsubstantial system, labours to guard the trunk from attack.— To subdue them, the axe must be laid to the root: the false doctrine must be manifested to be false. To the fervent piety and the practical holiness of numbers of our Christian brethren, who conceive themselves to read in the word of God the tenets in question, my testimony, however unimportant, I rejoice to bear. But compelled, as I have repeatedly been, to know the terrors which those tenets have produced, it seems an act of duty, in addressing persons exposed to similar terrors, not to withhold my deliberate conviction, that the tenets are destitute of scriptural support: and that the detached passages of Holy Writ whence they are deduced, fairly admit, when considered in themselves, and clearly demand, when taken in conjunction with the rest of Scripture, a very different interpretation. For the present purpose, it may be sufficient to refer the desponding sufferer to some plain passages of the Divine Word, which teach that salvation, in every respect unattainable but through our Lord Jesus Christ, is through him open to every man: and that on every man of rational faculties, the free mercy of God bestows, for the sake of the great Redeemer, a portion of antecedent grace so far influencing the will, the understanding, and the heart, as, without intrenching on moral agency, to enable him, if diligent in the application of grace received, to obtain through the blood of the cross an inheritance among the saints. "Have I any pleasure that the wicked should die? saith the Lord God. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live. Turn ye, turn ye, why will ye die?" Can we frame to the imagination any sense, in which these words could be uttered without delusion, if there were *any* person not actually enabled by divine grace, in will no less than in every other requisite faculty, to *turn* unto God? *The Lord is not willing that any should perish; but that all should come to repentance. God our Saviour will have all men to be saved. Jesus tasted death for every man: gave himself a ransom for all; is the propitiation for the sins of the* *whole world.* Could any one of these declarations have been made, if there had been a *single* individual actually or virtually "passed over," in the plan of redemption; unconditionally excluded from the possibility of obtaining salvation through Jesus Christ; unblessed with that preventing influence on his will, without which he must remain incapable of profiting by the Redeemer's death; tantalized by offers of mercy, with which he is left morally incompetent to close? Would our Lord have commanded his disciples to "preach the gospel to every creature," if there had been a single person to whom it must necessarily have been preached in vain? And must it not necessarily have been preached in vain to the man, had such there been, whom God had not freed by the antecedent operation of his grace upon the will, from all impossibility of believing? Is it possible that redemption can be general, if election renders it necessarily partial? Is it true that all men may be saved, if God bestows only on certain select individuals the preventing grace without which no man can be saved? Is it not trifling to affirm that all may be saved "if they will;" while without the preventing grace of God, said to be bestowed on the elect, no man can "will?"—Are these conclusions to be evaded by a verbal distinction; by replying that it is not a "natural" but a "moral" impossibility which precludes those who are not of the number of the elect from salvation? As though an impossibility would be the less an impossibility, if it should arise from a moral cause! As though the most essential parts of a man's nature were not the moral constitution which he brings into the world! I forbear to accumulate scriptural passages similar in import to those which have been produced. The views which God has disclosed of his own attributes, and the universal tenor of his word, are altogether at variance with the opinions which it has been here requisite to withstand. Fear not, ye mourners. Every man may become one of God's elect. Go forth and prosper. The way of salvation, unbarred to the whole world, lies before you. Enter it, pursue it, in the strength of your God.

THE ATTRIBUTES OF GOD DISPLAYED.

CONTEMPLATION OF THE STARRY HEAVENS.

Extracted from Sturm's Reflections.

THE sky at night presents us a sight of wonders, which must raise the astonishment of every attentive observer of nature.—But from whence comes it, that so few consider the firmament with attention? I am willing to believe, that in general it proceeds from ignorance: for it is impossible to be convinced of the greatness of the works of God, without feeling a rapture almost heavenly. O how I wish to make you share this divine pleasure!—Raise your thoughts for this purpose towards the sky. It will be enough to name to you the immense bodies which are strewed in that space, to fill you with astonishment at the greatness of the artificer. It is in the centre of our system that the throne of the sun is established. That body is more than a million of times larger than the earth. It is one hundred millions of miles distant from it, and notwithstanding this prodigious distance, it has a most sensible effect upon our sphere.—Round the sun move nineteen globular bodies, seven of which are called planets, the other twelve, moons or satellites: they are opaque, and receive from the sun, light, heat, and perhaps also their interior motion. Georgium Sidus, Saturn, Jupiter, Mars, the Earth, Venus, and Mercury, are the names of the seven principal planets. Of these seven, Mercury is nearest the sun; and for that reason is mostly invisible to the astronomer. As he is near nineteen times smaller than our earth, he contributes but little to adorn the sky. Venus follows him, and is sometimes called the morning, and sometimes the evening star. It is one of the brightest of the heavenly bodies, whether it precedes, the sun-rise, or succeeds the sitting sun. It is near as large again as our earth, and is about sixty-eight millions of miles distant from the sun. After Venus comes our earth, round which the moon moves as a secondary planet. Mars, which is the fourth planet, is seven times smaller than our globe; and its distance from the sun, is one hundred and forty-four millions of miles. Jupiter, with his belt, is always distinguished by his splendour in the starry sky; It seems in size to surpass all the fixed stars; it is almost as bright as Venus in all her glory, except that the light of it is less brilliant than the morning star.—How small is our earth in comparison with Jupiter! there would be no less than eight thousand globes like ours necessary to form one equal in size to that of Jupiter. Saturn, whose distance from the sun is upwards of nine hundred millions of miles, was thought the remotest planet, until the late discovery of the Georgium Sidus, whose distance is eighteen thousand millions of miles, and its magnitude eighty-nine times greater than our earth. In the mean time, the sun, with all the planets which accompany it, is but a very small part of the immense fabric of the universe. Each star, which from hence appears to us no larger than a brilliant set in a ring, is in reality an immense body, which equals the sun both in size and splendour. Each star, then, is not only a world, but also the centre of a planetary system. It is in this light we must consider the stars, which shine over our heads in a winter night. They are distinguished from the planets by their brilliancy, and because they never change their place in the sky. According to their apparent size, they are divided into six classes, which comprehend altogether about three thousand stars. But though they have endeavoured to fix the exact number of them, it is certain they are innumerable.—The very number of stars sowed here and there, and which the most piercing eye can with difficulty perceive, prove that it would be in vain to attempt to reckon them. Telescopes, indeed, have opened to us new points in the creation, since, by their assistance, millions of stars are discovered. But it would be a very senseless pride in man, to try to fix the limits of the universe by those of his telescope.

If we reflect on the distance between the fixed stars and our earth, we shall have new cause to admire the greatness of the creation. Our senses alone make us already know that the stars must be farther from us than the planets. Their apparent littleness only proceeds from their distance from the earth.—And, in reality, this distance cannot be measured; since a cannon-ball, supposing it always to preserve the same degree of swiftness, would scarce, at the end of six hundred thousand years, reach the star nearest to our earth. What then must the stars be? Their prodigious distance and their brightness tell us,—they are suns which reflect as far as to us, not a borrowed light, but their own light; suns which the Creator has sown by millions in the immeasurable space: and each of which is accompanied by several terrestrial globes, which it is designed to illuminate.

In the mean time, all these observations, however surprising they are, lead us, at the utmost, but to the first limits of the creation. If we could transport ourselves above the moon; if we could reach the highest star over our heads, we should discover new skies, new suns, new stars, new systems of worlds, and perhaps still more magnificent. Even there, however, the dominions of our great Creator would not end; and we should find, with the greatest surprise, that we had only arrived at the frontiers of the worldly space. But the little we do know of his works, is sufficient to make us admire the infinite wisdom, power and goodness of our adorable Creator. Let us stop here, then, and reflect how great must be that being who has created these immense globes! who has regulated their course, and whose mighty hand directs and supports them! And what is the clod of earth we inhabit, with the magnificent scene it presents us, in comparison of the beauty of the firmament? If this earth were annihilated, its absence would be no more observed than that of a grain of sand from the sea shore. What are provinces and kingdoms in comparison of those worlds? Nothing but atoms which play in the air, and are seen in the sun beams. And what am I, when I reckon myself among this infinite number of God's creatures? How am I lost in my own nothingness! But however little I appear in this, how great do I find myself in other respects!—"How beautiful this starry firmament which God has chosen for his throne! What is more admirable than the celestial bodies! Their splendour dazzles me; their beauty enchants me. However, all beautiful as it is, and richly adorned, yet is this sky void of intelligence. It knows not its own beauty; while I, mere clay, whom God has moulded with his hands, am endowed with sense and reason." I can contemplate the beauty of these shining orbs: Still more, I am already, to a certain degree, acquainted with their sublime Author; and I partly see some rays of his glory. I will endeavour to be more and more acquainted with his works, and make it my employment, till, by a glorious change, I rise above the starry regions.

THE CARE WHICH PROVIDENCE TAKES OF ANIMALS DURING THE WINTER SEASON.

Millions of rational beings, dispersed in the different countries of the world, are provided at this season with all the necessaries of life. The greater the number of them is, the greater variety of wants they have, according to their condition, their age, their manner of living. The less we are able to form a plan, and take secure measures for our own preservation, the more the arrangements, so full of wisdom and goodness, made by our Creator, to provide for it, deserve our attention and admiration. But there would be a sort of selfishness in confining the divine goodness and wisdom to the preservation of mankind alone, without remembering the care that Providence also takes of animals during winter. A care which he extends to creatures much greater in number on the earth, than the rational beings who inhabit it.

However wonderful the preservation of human creatures may be, we can say, with truth, that the cares of Providence towards animals are still more astonishing proofs of the wisdom, power, and goodness of God.

That the prodigious number of animals which our globe contains, should find food or habitation in summer, is not surprising, because all nature then is disposed to concur towards that end.—But that, in this season, the same number of creatures, those millions of quadrupeds, of reptiles, of birds, of insects, and fishes, should continue to exist, is a circumstance which must excite the astonishment of every one capable of reflection. Nature has provided most animals with a covering, by means of which they can bear the cold, and procure themselves food in winter, as well as in summer. The bodies of wild beasts which inhabit forests and deserts are so formed, that the hair falls off in summer, and grows again in winter, till it becomes a fur which enables the animal to endure the most severe cold. Other kinds of animals find an assylum under the bark of trees, in old crevices, in hollows of rocks and caves, when the cold obliges them to quit their summer dwelling.

It is there, that some carry before-hand the food which is to serve them, and thus live on what they have gathered in the summer; others pass the winter in profound sleep. Nature has given to several sorts of birds an instinct, which prompts them to change place at the approach of winter. They are seen flying in great numbers into warmer climates. Several animals, who are not designed to travel, find, notwithstanding, their wants supplied in this season. Birds know how to find out insects in moss, and in the crevices of the bark of trees. Several kinds of quadrupeds carry provision in the summer-time into caves and feed on it in winter. Others are obliged to seek their subsistence under the snow and ice. Several sorts of insects in winter, confined to marshes and frozen rivers, are deprived of food for that time, and still preserve life. Perhaps also, many means made use of by Providence for the preservation of animals, are yet concealed from us.

Adore, with me, our almighty and gracious Preserver, whose goodness and majesty do not make him disdain attention to the weakest creature existing under the heavens.

From the elephant to the mite, all animals owe to him their dwelling, their food, and their life; and, even where nature herself seems barren of resources, he finds means to make amends for her poverty.

Let this consideration strengthen our confidence in God.—How can anxiety, care, or anguish, get access into our hearts, or make us despair of being preserved during the winter? That God, who provides for the animals, will not forsake mankind. He who shews himself so great in smaller objects, will be still greater in the more important.

The God who provides a covering for animals will be able to clothe us. The God who points out to them a retreat in the caves of the mountains, will find for us an assylum to pass our days in quietness. The God who has prepared for them, even under the snow and ice, their proper food, will be able to provide for us in the most critical seasons.

In fine, let these reflections lead us to imitate, as much as our faculties will permit, the generous cares of divine Providence, in contributing to the preservation and happiness of our fellow creatures, and even to the welfare of every living animal.—To be cruel towards animals, to refuse them food, and indispensible conveniencies, is to act manifestily contrary to the will of our common Creator, whose beneficent cares extend even to those beings which are inferior to us. And, if animals have a real right to our attention, how much more are we obliged to soften, as well as we can, the evils of our fellow-creatures? Let it not be sufficient for us to supply our own wants, but let us endeavour to supply those of others; and never suffer any one to sink under misery, whom it was in our power to relieve.

THE GRACE OF GOD MANIFESTED.

SHORT MEMOIR OF MRS. HANNAH HOWE, WRITTEN BY HER HUSBAND.

To the Editors of the Methodist Magazine.

Dear Brethren,

Agreeably to the request of Conference I shall attempt to give you a short, though it may be somewhat imperfect account of the Experience and Death of my beloved wife, who departed this life October 11th, 1812, in the thirtieth year of her age.—She was born of reputable parents, who at that time (1783) lived in the town of Adams, in the state of Massachusetts. Nothing very remarkable occurred from her infancy, until she was about sixteen or seventeen years of age, when it pleased God to revive his work in the town of Brandon, in the state of Vermont, where she then resided with her uncle. It pleased the Lord to make use of the Methodist preachers in this gracious work, as the instruments to bring many from darkness to light, and from the power of Satan to God, of which happy number she was one. After labouring for some weeks under the burden of her sins, it pleased the Lord to speak peace to her soul, through the instrumentality of brother S. D. while holding forth the ingrafted word of life, which is able to save the soul, at the house of her father, who had removed to Orwell, in the state of Vermont, who, soon after, together with his wife, and the subject of these memoirs, joined society. She passed through much opposition, and persecution from a gainsaying world; notwithstanding she held fast her profession, overcame with love, and witnessed a good confession before many witnesses. I became acquainted with her in August, 1805, and married her in February, 1806. From that time, I may truly say, the Lord gave me a helpmate, and one that laboured night and day for the strengthening of my hands in the work to which God had called me.

On account of a bad state of health, I had some severe trials relative to a location; but notwithstanding all the inconveniencies of an unsettled state, and having to remove from circuit to circuit, she would persuade me to try it one year longer, and was often heard to say that she hoped that she should never be the cause of hindering me from travelling, and preaching the gospel of our common Lord. In 1806 she was with me on Brandon circuit—1807 on Schenectady—1808 on Albany—in 1809 Montgomery—1810 on Cambridge, at all of which places I trust there are many which bless the Lord that they became acquainted with her. She was plain and open in her manners, close and cutting in reproofs, sympathetic and feeling in her advice and counsel; naturally high spirited, yet, with truth it may be said, not revengeful; but, on all occasions, manifested a forgiving disposition, and was often known to weep and mourn that she was not more watchful over the risings of her temper, fearing most of all lest she should wound the precious cause she had embraced. She was humane to her fellow creatures in distress, weeping over the sick, administering cordials to the wounded in spirit, and food and raiment to the poor and indigent whether professor or non-professor, and often invited the poor to her house, in order (as far as she could in her circumstances) to releive their wants. She stood at the greatest distance from hypocrisy, openly telling the worst of her case in class-meeting, and love-feast; but in her lowest times declared that she would rather die than give up the cause of Christ. In 1811 we received our appointment for Brandon circuit, and removed to her father's house on that circuit, where we were called to drink deep of the cup of affliction by sickness and death. In May 1812 it pleased the Lord to call from time one of our children, which was a grief to her, and had a very sensible effect upon her health, which had for sometime been upon the decline. Her complaint (which proved to be the consumption) became more alarming and her dissolution drew near.

She was much engaged with God in prayer for resignation to his will, and often expressed a wish that she might die shouting, and have an easy passage over the Jordan of death; and, blessed be the Lord, he remarkably answered her prayers in this respect. For some weeks before her death she gave up the world, and conversed about death with the greatest composure of mind, often exclaiming "how good the Lord is, time is too precious to sleep away." At another time, while rejoicing in the Lord, she cried out, "come ye blessed, *come*. O will it ever be said to me come ye blessed!" She disposed of her effects with the greatest composure, and requested me "to bring up Maria for God," and to "let her wear no superfluities," and said, "I hope we may all meet in heaven where parting can never come." I observed to her that it was a great thing to change worlds, and that God was a consuming fire, and justice knew no forgiveness, and that we were all sinners by nature; "yes," said she, "but there is mercy in Christ." She then said to me, "do you doubt of my being prepared to die?" I replied, no; but I thought we ought to examine close to see how it stood between God and us. "O," said she, "I should not wonder if you should doubt of my state, when I have lived so unfaithful. Can you forgive me all I have said or done wrong to you? I hope if I should live I shall be more faithful to God." I told her she had not done any thing to me that needed my forgiveness. I said to her "we have a good and gracious Redeemer to go to. She expressed the fullest confidence in him, and said Jesus was precious to her soul. About this time, being much worn down with watching, I fell a sleep, but was soon awaked by the sound of her fervent prayer and praise. Her language was the most feeling, and enough to move the hardest heart. She rejoiced in God her Saviour, and shouted aloud for joy; and witnessed that the Lord was good to her amidst all her afflictions.

October 1st. she spoke of having had great trials. "It seemed," said she, "as though Satan was here;" (alluding to some disagreeable company that had visited her the night before) "but now I feel that God is here, and my soul is happy in him." To one of her sisters who sat up with her that night, she gave the experience of Hester Ann Rogers as a pledge of remembrance, and spake much of her excellent character. As I was about to lie down, she called me to her, and, taking me by the hand, commended me to God, wishing me a good night's rest.— She slept but little that night, frequently waking and speaking of the goodness of God. October 2nd. she continued to grow weaker in body, and requested Cloe Smead, her nurse, to sleep with her. "O what union there is," said she, "between Christians, O, it seems as though it was heaven here, the more of

Christians the more of God," and spake much of the blessedness of Christian company and conversation. She often said, through the course of the night, "we ought to go to sleep;" but would again break out in prayer and praise and say, "how good the Lord is to my soul, time is too precious to sleep. October 3d. she conversed much of the goodness of God, and said to a woman that came in, "I often thought when I came so near death, it would appear gloomy, and awful, but, Glory be to God, it appears pleasant." Shortly after she had a fit of the palsy, so that she could not converse much; we thought she was dying,—I took her by the hand, and said you will shortly be in Glory—"yes," said she, with joy sparkling in her countenance, "and see my child and Jesus." She was often enquired of whether Jesus was precious, and at all times gave us to understand by signs that he was. October 7th. we were conversing of the happy death of a certain person—I looked round and she was waving her hand with a smiling countenance. I asked if she felt as though she could shout, "yes," said she, and still waving her hand, cried "Glory! Glory! Glory!"

October 11th. But oh! the day of her departure came, in which we saw her sinking into the arms of death. However, for the most part of the time, through the course of the day she appeared to be regular, and her mind clear and serene. A few hours before the soul took its flight, she lay as though lost to all things here below; but appeared to be conversing with invisible guests, and was distinctly heard to say "Glory! Glory! Angels, Angels, Jesus loves me." Shortly after I said to her "my dear, we have gone as far with you as we can, and must now give you up to Jesus. Roll all your burdens on him. He hath suffered more for you than you can suffer. He sympathises with you.—I hope I shall so live as to meet you in Glory." "Yes," said she, putting one hand on my head, and the other on my bosom, with looks the most pleasant, mixed with compassion for her friends. A short time before she breathed her last, I took her by the hand and asked her, if her confidence held out? if Jesus was precious? and if she had a prospect of heaven? she pressed my hand, and said, "yes," and fell a sleep in the arms of Jesus without a struggle or a groan.

MISCELLANEOUS.

LETTER FROM GENERAL WASHINGTON TO THE REVEREND THOMAS COKE, AND REV. FRANCIS ASBURY, BISHOPS OF THE METHODIST EPISCOPAL CHURCH, IN ANSWER TO AN ADDRESS FROM THOSE GENTLEMEN, IN BEHALF OF THE METHODISTS IN THE UNITED STATES.

"*Gentlemen,*

"I return to you individually, and through you to your society collectively in the United States, my thanks for the demonstrations of affection, and the expressions of joy offered in their behalf, on my late appointment. It shall be my endeavour to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power towards the civil and religious liberties of the American people. In pursuing this line of conduct, I hope, by the assistance of Divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

"It always affords me satisfaction, when I find a concurrence in sentiment and practice between all conscientious men, in acknowledgements of homage to the great Governor of the universe, and in professions of support to a just, civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion: I must assure you in particular, that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the Divine benediction on yourselves, and your religious community.

"G. WASHINGTON."

PRINCE EUGENE'S PRAYER.

I BELIEVE in thee, O my God! Do thou strengthen my faith. I hope in thee, confirm my hopes: I love thee, inflame my love more and more. I repent of all my sins, but do thou increase my repentance. As my first beginning I worship thee; as my last end I long for thee; as my eternal benefactor I praise thee; and as my supreme protector I pray unto thee; that it may please thee, O Lord, to guide and lead me by thy providence, to keep me in obedience by thy justice, to comfort me by thy mercy, and to protect me by thy almighty power. I submit unto thee all my thoughts, words, and deeds, as well as my afflictions, pains, and sufferings; and I desire to have them always in my mind, to do all my works in thy name, and for thy sake to bear all adversity with patience. I will nothing but what thou willest, O God; because it is agreeable unto thee. O give me grace that I may be attentive in my prayer, temperate in my diet, vigilant in my conduct, and unmoveable in all good purposes. Grant, O most merciful Lord, that I may be true and faithful to those who have entrusted me with their secrets; that I may be courteous to all men; and that both in my words and actions, I may shew unto them a good example. Dispose my heart to admire and praise thy goodness, to hate all errors and evil works, to love my neighbour, and despise the world. Assist me, good God, in subduing lust by mortification, covetousness by liberality, anger by mildness, and lukewarmness by zeal and fervency. Enable me to conduct myself with prudence in all transactions, and to shew courage in danger, patience in adversity, and in prosperity an humble mind. Let thy grace illuminate my understanding, direct my will, sanctify my body, and bless my soul. Make me diligent in curbing all irregular affections, zealous in imploring thy grace, careful in keeping thy commandments, and constant in working out my own salvation. Finally, O God, make me sensible how little is the world, how great thy heavens, how short time, and how long will be the blessed eternity. O that I may well prepare myself for death! that I may dread thy judgments, that I may avoid the torments of hell, and obtain of thee, O God, eternal life, through the merits of Jesus Christ our Lord. Amen.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

LETTER FROM THE REV. EBENEZER HENDERSON, TO THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Bible Society's House, St. Petersburg, June 8, 1817,

"Yesterday was celebrated the *Fourth* Anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Taurin Palace, (in one of the magnificent halls of which the Meeting was held,) it was computed to have been nearly three times more numerously attended than it was last year. The hall and adjoining room were quite crowded, and presented to the view of the Christian philanthropist a scene of the most interesting and animating nature. Many of the most distinguished personages, both in church and state, honoured the meeting with their presence.—I was peculiarly struck with the sight of a group of graduated monks and professors from the Newsky monastery, and of a number of military officers, high in rank, who appeared in another direction. Representatives of most of the nations for whom we are preparing editions of the Sacred Scriptures; such as, Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, Germans, and French, were assembled to take part in the ceremony, and listen to the interesting details of the publication of the word of God in their respective languages. Among others, I observed two learned Russians, who have spent fifteen years at the Academy in Pekin, and are masters of the Chinese and Mandshur languages. The scene naturally led my mind to that beautiful passage in the Prophet Isaiah: 'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. Behold, these come from far; and lo, these from the North, and the West: and these from the land of Sinim!" May we not confidently cherish the hope, that, by the blessing of God on the progressive efforts of Bible and Missionary Societies, Zion will, ere long, see this prophecy fully accomplished? Already have we beheld a little one become a thousand, and a small one a strong nation: yea, and we may add: 'The Lord hath hastened it in his time.'

At half past eleven o'clock, our Noble President took the Chair, supported, on the right, by the Archbishops, Michael and Seraphim, and the Minister of the Interior, and, on the left, by the Roman Catholic Metropolitan Sestrensevich Bogush. The Prince opened the business of the day in a truly excellent and appropriate speech of considerable length; after which, His Excellency, Mr. Papoff, came forward, and read the report, which was listened to with the most profound silence by the numerous assembly. I know that you have perused the former Reports of the Russian Bible Society with the deepest interest; and, I have had an opportunity of remarking with what eagerness they have been read in different countries of Europe; but I will venture to predict, that when this document is published all will allow that it far surpasses any of the preceding, in the richness of its matter, the magnitude and importance of the subjects it developes, and the genuine spirit of Christianity which it breathes throughout. It concludes with a solemn prayer, which made a powerful impression on the auditory, and called forth overflowing ejaculations to the author of every good and perfect gift, for the continuance of his blessing on the institution. It is absolutely impossible for me to describe to you the sensation which pervaded the whole assembly, on the conclusion of this most interesting record. Their attention, which had been irresistibly arrested for upwards of an hour, was now relieved, and gave way to expressions of the most laudable enthusiasm in the best of causes. Each turned to his neighbour with smiles of joy and marks of admiration; and, from one end of the hall to the other. but one sentiment seemed to be uttered: "What hath God wrought!"

You will recollect the very important Resolution passed at the Second Meeting of the Committee of the Russian Bible Society, purporting, that they should not consider themselves to have attained the object of their institution, till they had provided with a Bible, every family, and, if possible, every individual in the Russian empire. With what ardour they are pushing forward to the attainment of this object and accelerating the complete redemption of their pledge, will be seen, when it is stated, that, from the establishment of the Society to the present time, its Committee have either published, or are engaged in publishing, no fewer than *forty-three* editions of the sacred Scriptures, in *seventeen* different languages, forming a grand total of 196,000 copies. In the course of 1816, the Committee have completed.

Slavonian	Bibles	10,000	*Finnish*	Bibles	5,000
do.	N. Testament	10,000	*French*	Bibles	5,000
and *Samogitian*	New Testament	5,000			

And, at present, the printing of the following editions, is either continued, or has been begun in 1817:

Slavonian	Bibles	20,000	*Georgian*	N. Test.	2,000
do.	N. Test.	5,000	*Moldavian*	Bibles	5,000
Armenian	Bibles	5,000	do.	N. Test.	5,000
do.	N. Test.	3,000	*German* Catholic	do.	5,000
Greek	Bibles	3,000	*Lettonian*	N. Test.	5,000
do.	N. Test.	5,000	*Dorpatian Esthonian*	do.	5,000

Tartar New-Testament 2,000; Gospel of St. Luke (extra copies) 2,000; Psalms, 2,000; and *Calmuc* Gospel, 2,000.

The number of Bibles and Testaments issued in the course of the year, amounts to 19,431 copies, which is only about 500 copies fewer than were issued the three former years put together. The expenditures are nearly in the same proportion. During the three years, 1813, 1814, and 1815, the expenditure amounted to 297,642 rubles, 47 copecs; in 1816, alone, 227,770 rubles, 73 copecs.

Besides the above, preparations are making for stereotype editions of the Scriptures, in five different languages: they are in a course of translation into the *Common Russian*, *Tartar* and *Carelian* languages; and measures are adopting for procuring translations into *Turkish Armenian* and *Burat Mongolian*.*

When the Report was finished, His Excellency, Mr. Turgeneff, gave an account of the progress and success of the Bible Societies in other parts of the world, and expatiated particularly on the gigantic operations of the British and Foreign Bible Society. When the assembly was informed that you had expended, during the 12 years of the existence of your Society, nearly *eleven millions* of rubles, they were perfectly struck with astonishment Let us unite our notes of praise, and bless the Lord together; for it is his doing, and is wonderful in our eyes."

EXTRACT OF A LETTER FROM MR. CARVER TO THE METHODIST MISSIONARY COMMITTEE IN LONDON, DATED

Jaffnapatam, March 17, 1817.

REV. AND VERY DEAR FATHERS,

Thankful to God for his unnumbered mercies, I embrace the pleasing duty of addressing you. In compliance with your request, I cheerfully endeavour to make you acquainted with our work on this station. We entered upon our labours with the advantage of brother Lynch's experience, which to me, especially, was highly beneficial. The school had suffered some diminution by our worthy brother's absence at Colombo, and had in it, on my arrival, twenty-seven or thirty scholars; one third of which were native Malabars; the rest descendants of Dutch and Portuguese parents. Some of the Malabars speak, read, and write English, and evince good desires to learn more of the Scriptures, which by the blessing of God, are able to make them wise unto salvation.

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* Mr. Henderson adds, in a Poscript, that application has lately been made by the Missionaries at Astrachan for copies of the Sanscript Scriptures (printed at Serampore) for the use of Brahmins, and other Indians, resident in that city, who, on examining certain specimens, desired to be furnished with copies. A letter, written in Hebrew, and signed by six Rabbies, has also been received, requesting Hebrew Bibles for about nine hundred Jewish families resident in the Kumak Country, on the western shore of the Caspian. "Here," observes Mr. Henderson, "is a fresh opening for the Hebrew New-Testament now printing in London"

We began to put the school on a better footing, and were determined by the grace of God, to bend much of our attention towards the rising generation, conscious that on them hang the events of advancing years. We also commenced the study of the Malabar language, and went on with some success; brother Squance preaching in Portuguese, and I took my turn in English.

Shortly after our arrival here, I had an attack of fever, which confined me to my room upwards of a month. Brother Squance also had a very severe attack of his old complaint. Very providentially brother Lynch was at Point Pedro, and came to our assistance. By remaining at Point Pedro about a week, through mercy, I was perfectly restored; but brother Squance's indisposition continued with increasing rapidity, and began to threaten us with the loss of our dear and valuable brother.

The doctor ordered his removal from Jaffna, and recommended the air of Colombo. But as our dear brother wished, if possible, not to be forced to quit his post, he was recommended to Point Pedro, where he now remains.

Previous to his going to Point Pedro, we had resolved to establish a school there for native children; and succeeded in procuring a piece of land on the sea-beach, (the only place where we could have any,) on a lease for twenty one years, for the trifling consideration of six fanams (about nine-pence) rent, per year. Indeed, the people wished to give it to us free, and we proposed the rent to make the contract legal. A slight building for a temporary residence, and to enjoy the benefit of the sea air, was resolved upon; which, when nearly finished, brother Squance took possession of. A school for Tamul and English was commenced on the 12th of February, and about twelve boys have been admitted to learn English. Since brother Squance removed to Point Pedro, he is much recovered.

In this Province are a number of Churches built by the Portuguese, and consequently spacious and adapted to the Roman Catholic mode of worship. In the time of the Dutch, many of them were used as Protestant churches; but now they are in a state of dilapidation and ruin. It was thought advisable to endeavour to raise up schools at these places, to teach the children, and those more advanced in life, the principles of Christianity; visiting the people in the villages as often as possible. Accordingly, a petition was sent to his Excellency, praying for the use of these places for the purposes mentioned; to which we received an encouraging and satisfactory reply from his excellency, who has on this, and every other occasion, evinced the greatest readiness to forward every measure which has for its object the amelioration of the condition of the heathen.

Information was given us that any of the old churches were at our service on a lease of seven years, rent free. As we had established ourselves at Point Pedro, which is distant from Jaffnapatam about twenty one miles, it became very desirable to have the church of Puttoor, nearly midway between the two places, because in this climate it is highly injurious to health either to be exposed to the chilly dews of the night, or the insufferable heat of the sun by day. On the road to Point Pedro, there has been six churches: at Nallour, Copay, Puttoor, Atchavelly, Uddepetty, and Kattavelly, mostly distant from each other three, four, and five miles. Nallour and Copay have little remaining except the foundations, which mark the place where once they stood—At Puttoor and Atchavelly we are fitting up schools. Some of these are very extensive buildings, from one hundred to one hundred and forty feet long, and forty or fifty broad, some built of brick, others coral rock.

Since my arrival, it has fallen to my lot to visit the country villages a little more than my two colleagues have had an opportunity of doing. They are called villages, but differ widely from any thing of that kind in England, being so scattered that we seldom find many houses near each other, and in general the cots or houses are poor, frail, and temporary dwellings, convincing us at the first sight of the poverty of their possessors. Every kind of furniture is dispensed with, and they sleep promiscuously on the hard clod, unconscious of the checks of shame, or the comforts of domestic economy and social happiness. To give a general view of this part of the island, it may not be uninteresting to remark that the country from Trincomalee northward, is one vast flat or sheet of land, stretching toward the continent till it reaches the straits which divide the island from the Peninsula; and appears very little above the elevation of the sea. This tract of land is in general coral rock, covered with a thin strata of earth; and has been more or less cultivated, according to the fluctuating circumstances which have occurred among those who have at different times had possession of the island.

In the time of the Portuguese and Dutch, large tracts of land were cultivated, which are now abandoned and laid waste.—Spacious tanks, once filled with water, are now become the scite of villages; and much of that part of the country, stretching from Trincomalee in a direct line across the island, is given up to the undisturbed possession of wild elephants and beasts of prey.

The district of Jaffnapatam is one of the richest on the island. Its staple article is tobacco; rice is also raised to considerable advantage; but not many tropical fruits in abundance, except plantains. In the villages the people live by cultivation, and the mode of leaving the inheritance divided among the children has subdivided their paddy fields and gardens into an almost inconceivable number of small portions. Sometimes many persons are joint proprietors of a small field or a few fruit trees; when the fruits are gathered or fall from the tree, frequent disputes arise among them, and perpetual litigation is the consequence. On some occasions, and, alas! they are very common, the passions, unaccustomed to restraint, take fire, and they are hurried away by violent rage to commit acts of the most awful desperation; fighting with their knives, cutting and maiming each other in the most shocking manner. On these occasions, all sense of relation and of obligation is lost. Very lately I beheld a man streaming with blood from the gashes he had just received in one of these disputes; when the perpetrator of this horrid work was brought before the magistrate it proved to be the man's father-in-law.

To persons unaccustomed to scenes like these, the tender feelings receive an involuntary shock; but among a people where God is not known they appear to view them with stupid indifference. The standard of morals is sunk very low, and the comforts and conveniences of life little cultivated among them. Indeed, the obligation to do right, and to speak the truth, is by some partially acknowledged, while others absolutely deny it; and they very gravely assure you, that lying is necessary in this life, and impossible to be avoided. As far as I have been able to know any thing of their religion, confusion rests upon it. Many appear insensible to any obligations to a superior Being, further than paying a kind of fearful homage to those whom they think capable or inclined to do them some bodily injury. Thousands are reduced to a regular system of Gentooism, which enjoins certain offerings and duties. The Brahmin priesthood is adapted to the poverty of the people, subsisting chiefly on the daily offerings of fruits and milk, which are brought by the people to the temple. Prejudices, handed down from father to son, form a very formidable barrier to their obtaining knowledge; and that indolence which attaches itself to an unoccupied mind, sinks them into a kind of stupor, from which nothing less than the powerful voice of God can ever awaken them. When questioned concerning their religious views, they generally give you a confused account, at the same time making large pretentions to the antiquity of their Shasters. When desired to give some account and proof of their knowledge of their own or any other language which they profess to know, some flimsy evasion is made to avoid it. When appeals are made to their common sense, on the folly and unreasonableness of certain ceremonies, the only answer that can be obtained is—"Their fathers did so; it is a custom, therefore we do it!" So ridiculous are some of these customs that very lately I came up with a number of these votaries conducting their god into the country on a wooden horse, and on inquiry was informed it was customary for their god once a year to to go into the country a shooting!!! I think nothing less than seeing the procession, and hearing the alternate firing of the guns, could have made me give credit to such an absurdity.—My blood ran chill within me, and lifting up my soul in prayer to God, cried in the anguish of my spirit "Deliver these captives from the power of Satan; enlighten their minds that they may see the vanity of idols. And, O Lord, speedily give thy Son the heathen for an inheritance, and the uttermost parts of the earth for his possession."

On visiting the old and ruined churches my mind has sometimes indulged in a train of reflections. So many years ago the

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first agitators of these plans and buildings visited these lonely and retired spots. Then there was no place to screen them from the sickening rays of a burning sun, no inviting natives to cheer them with an hospitable reception. Armed with power and conveying but half the gospel, they planted Roman Catholicism; built immense structures, whose perishing ruins convey a sufficient idea of their fatal power. Instead of conveying clear views of the holy gospel, they engaged themselves in senseless ceremonies; and for the simple worship of the "blessed God," introduced a system differing so little from the worship of Moloch that the overawed heathen readily accepted a religion so much like his own. But the long succession of priests, where are they? The people that attended, either willingly or unwillingly, have they ceased to live? Alas, death has destroyed them all—God has taken away their name and place—the place that once knew them, knows them no more for ever. The succession of ministers appointed by the Dutch authority—all—all have disappeared and left the churches in possession of owls and of serpents.

Thus, dear fathers, and brethren, have we been favoured with an open door to the heathen of this place. O that God would open our lips, and inspire our tongues to plead with them in their own language! but this is a barrier not easily surmounted.—May the Lord give us courage to persevere, till we finally obtain power to speak with convincing demonstration, and with the Holy Ghost sent down from heaven! My personal experience in the things belonging to my peace, and the work of God in my own soul, have increased since I left my native land. God is precious to my soul daily; and were it not for the cheering consolations of his blessed Spirit, this would be a dreary land indeed.

Since I began to write this letter the stations have come to hand. On reading many names dear to me, my heart began to expand, the gushing tear refused to be repressed. I kneeled down and prayed and wept for the prosperity of Zion. May the work of the Lord not only proceed by thousands and tens of thousands, but by millions and tens of millions; yea, till "all shall feel he died for them." We, alas! bear but a small part in the great controversy with the powers of darkness, and may be compared to stragling pioneers, endeavouring to sap the foundations of the adversary, among a people of a strange tongue. We need your prayers; and the assurance that thousands are pleading for us in our dear, our happy country, is sometimes like a solid rock on which our minds repose. My paper is done long before I have written what I intended. One thing I must add, which will be gratifying to the feelings of our highly esteemed brother, Mr. Thos. Wood. Having brought, among my other little elementary books, some copies of his excellent catechism, copies were forwarded from Galle to Colombo, and have been translated into Cingalese. We have succeeded in procuring a translation of it in Tamul, which is intended for the press, and will be of the most essential service here. No doubt our brethren will have mentioned in their letters that they have printed it also in Portuguese, and one edition likewise in English, which I find to be very useful in the schools. We feel very thankful indeed that we had copies with us; such books are much wanted.

Brother M'Kenny has been indisposed, but is recovered.—Brother Squance's health, he writes me, is improving. Brother Lynch is at Madras on a visit to inspect the state of the society there. The rest of the brethren, I believe, are well.

Now may the God of all grace bless our dear friends in England, fill us all with fervent zeal in his blessed cause, bring our brethren to our help in safety, and at last crown us with immortality and eternal life, is the prayer of, dear fathers,

Your affectionate son,
In the Gospel of Jesus Christ,
R. Carver.

OBITUARY.

ACCOUNT OF THE DEATH OF THE REV. DR. COKE.

Although several notices of the death of this great and good man have already been published, as we have seen no account so circumstantial as the following Extract from his Life, written by Mr. S. Drew, we think it will be satisfactory to the numerous friends of the Doctor to have it inserted in this Miscellany.

"On the 24th of April 1814, the ships in which the Missionaries had taken passage for Ceylon, passed the Isle of France. And on the 27th, they were within five miles of the little isle of Gallega, yet no soundings could be found with a line of fifty fathoms.

But they were now brought to the margin of an event, which was of too much magnitude, and was too deeply interesting to all the missionaries, to allow them time to make observations on any thing besides. This event was nothing less than the sudden and unexpected death of Dr. Coke. Cheerful, and animated with the mission which now was full in prospect before him, he had enjoyed a good share of health during all the former part of their voyage. And instead of having any presentiment of his death, he was ready, on most occasions, to comfort those whose spirits sunk under the violence of continued storms. Even to the last day of his life his exertions in his study were unremitted, to prepare himself for those missionary labours, on which he had already entered, and of which he beheld the happy effects by a pleasing anticipation. But his work was done; and his days were brought to an end, like a tale that is told.

On the 1st of May, he just hinted that he found himself somewhat indisposed, but his complaint was of so trifling a nature, that neither himself nor his companions viewed it in any serious light. On the 2d of May he continued much the same; his indisposition was not wholly removed, but he did not perceive it to increase. He conversed as usual, and walked the deck at his accustomed hour. In the evening, as he was about to retire to rest, he requested Mr. Clough to give him from their chest a little opening medicine. With this request Mr. Clough instantly complied, offering at the same time to sit up with him during the night.—But this offer was refused by Dr. Coke, who did not think himself so much indisposed as to render such attention necessary. He therefore, on retiring to rest, took his fellow missionaries by the hand, and, in his usual manner, commended them to God. This was the last time his voice was ever heard.

To improve his moments to the utmost, it had been his constant practice while on board, to rise every morning at half-past five; and to prevent him from sleeping beyond his accustomed time, the servant, who attended him, had received orders to call him from his bed at the appointed hour. On the morning of the 3d of May, the servant knocked, as usual, at his cabin door.—But after several efforts, being unable to procure any reply, he ventured to open the door. This being done, he discovered, to his utter astonishment, the mortal remains of Dr. Coke, lifeless, cold, and nearly stiff, stretched upon the cabin floor.

The servant, on making this discovery, hastened to the apartment of Captain Birch, making him first acquainted with the melancholy tidings. Captain Birch, on hearing of the event, immediately sent for Mr. Clough, and communicated to him the awful information. Mr. Clough instantly hastened to Mr. Harvard, and imparted to him the tale of woe. Both then proceeded to the cabin of Dr. Coke, and saw that the catastrophe, which they would gladly have disbelieved, was mournfully true.

The corpse by this time had been taken from the floor, and laid on the bed; but from the placidity which rested on the countenance, it did not seem to have been agitated by any convulsive throes. The head appeared to be a little turned towards one shoulder; but, with this exception, no distortion whatever was visible. As soon as the agitation, which the sudden shock had occasioned, had a little subsided, they requested the surgeon of the ship to examine the body. With this request he readily complied; and the result of his examination was, the probability that his death was occasioned by a fit of apoplexy, to which, from the make of his body, and the nature of his constitution, he appeared to have been somewhat predisposed. But of this fact no satisfactory evidence can be either expected or obtained, as he died suddenly and alone.

It was supposed by those on board, that he must have risen from his bed, either to procure something that was not within his reach, or to call assistance, as he found his indisposition to increase; but that the stroke coming suddenly on him with irresistible violence, he fell immediately on the floor, and instantly expired in that position in which he was found by the servant. It is furthermore presumed, that his death must have happened about midnight. If it had been much earlier his fall must have been heard by some in the adjoining cabins, who had not retired long to rest; and if it had been later, his body could not have been stiff and cold. Divided from his cabin only by a thin wainscot partition were the cabins of Captain Birch and Mr. Harvard; but as neither of these heard the least noise from his apartment, it is fairly to be presumed, that he expired without a struggle or a groan.

As the Lady Melville was at no great distance, and the weather was serene, Captain Birch kindly offered to Messrs. Harvard and Clough a boat, to transmit the melancholy tidings to the missionaries on board that ship.—A note was accordingly written by Mr. Harvard to the brethren on board, and another from Captain Birch to Captain Lochner, stating the awful fact, and requesting the missionaries to hasten to the Cabalva, and join in the mournful consultation. On receiving their note, the missionaries gazed on each other in speechless amazement, scarcely presuming to credit the intelligence which its lines had imparted, or to believe the evidence of their eyes. They were, however, soon roused from this natural delirium, by the surgeon of the Lady Melville, who entered their cabin with the note of Captain Birch to Captain Lochner in his hand, announcing to them with unquestionable certainty, that Dr. Coke was actually dead.

Expiring hope being now deprived of every subterfuge, the mournful band repaired on board, to mingle their tears with those who were already weeping there. Their first meeting was rather speechless than silent; and the sensations of their bosoms at the sight of each other no language can fully express. Their own situation was now rendered truly forlorn; but the tide of sorrow, on which they were borne by their present calamity, swallowed up every other consideration, thus leaving to them no room for reflections on their private concerns.

When the first transports of their grief had somewhat subsided, they held a consultation together, to contrive in what manner they might preserve the body; and, in compliance with Dr. Coke's will, restore it to England, that it might be interred at Brecon with his wives. But as nothing could be done without the concurrence of Captain Birch, they agreed to wait on him, and state the particular wish, which their deceased father in the Lord had frequently expressed. Messrs. Ault and Clough undertook this task, and on being introduced, communicated their message. To every thing they urged he paid the most scrupulous attention, and expressed his earnest desires to comply with their wishes, so far as prudence and propriety would admit. But on the present occasion, he thought the difficulties against preserving the body to be so numerous, and so formidable, that their request amounted to little less than a moral impossibility.

Being disappointed in their hopes, in the same proportion that they were convinced by his arguments, Messrs. Ault and Clough then withdrew, to communicate to their associates in sorrow the observations which Captain Birch had made. A consultation was immediately held; and, after deliberately weighing all that had been, and might be urged, on both sides, they finally concluded, that it would be prudent to submit to the Captain's opinion, and suffer the body of Dr. Coke to be committed to the deep.

On communicating this reluctant acquiescence to the Captain, he seemed highly pleased with their determination, and requested them to pursue any plan they might think proper in celebrating his funeral solemnities. But as this was a point on which they had not deliberated, it became necessary for them again to withdraw, to hold another consultation. Their ship was now within about two degrees of the equator, and the intenseness of the heat rendered it improper for them to preserve the body, which would soon become putrid in a cabin, contiguous to which several passengers must sleep. It was therefore resolved, that his obsequies should take place on the evening of the same day.

Before they had communicated this intention to the Captain, he sent them a polite note, requesting to know how they meant to proceed; and at the same time expressed his desire "to shew every token of respect to the memory of so worthy and excellent a man." He was soon made acquainted with their determination; and approving of the measures they intended to pursue, every thing was got ready with all prudent expedition, to the entire satisfaction of all the officers and passengers on board. The funeral rites were conducted in the following manner.

The carpenters employed made a large, thick, deal coffin, leaving as usual on such occasions, holes in the bottom, that the air being expressed by the entrance of the water, might not prevent the body from sinking. In this coffin the body was decently laid; and, to accelerate its descent, four cannon balls, tied up in four bags, were introduced, two at the head and two at the feet of the corpse. The cover being nailed down, the coffin was brought upon deck a little before five o'clock, and laid on the leeward gangway, on the starboard side, where it remained for some time, covered over with signal flags. The awning being spread, the soldiers were drawn up in rank on deck, when the tolling of the ship's bell called together the passengers and crew, so that the deck was quite crowded with solemn and silent spectators, who seemed much affected with the scene of mortality they were then called to witness. Mr. Harvard then read the burial service, and the body was consigned to its watry grave in silent solemnity, to be seen no more, till "the trumpet shall sound and the dead shall be raised incorruptible."

The funeral service being concluded, Mr. Ault, before the people retired, delivered an address on the affecting occasion of their assembling together. In this address he adverted to the character, zeal, perseverance, respectability, activity, and public usefulness of the deceased, and lamented the loss which the present mission had sustained, by being for ever deprived of his talents and counsels. From the sudden and unexpected stroke which had launched into eternity one of their companions, who but yesterday had walked the deck from which he had now been plunged into the ocean, and was at this moment descending into caverns which no plummet had ever reached, he took occasion to remind them of the uncertainty of human life, and to enforce the necessity of being prepared for an unexpected summons. Having finished his address, Mr. Lynch read a funeral hymn, from the 53d page of Mr. Wesley's collection, beginning with these words,—"Hark a voice divides the sky,—Happy are the faithful dead." He then concluded with a solemn prayer, that God would render this melancholy visitation a blessing to every soul. The whole service was awfully interesting and deeply impressive. Several were visibly affected; and all conducted themselves with the utmost propriety. But to render serious impressions lasting must be the work of God.

This solemn event took place on th 3d of May, 1814, in latitude 2 deg 29 min. south, and in longitude 59 deg. 29 min. east from London."

POETRY.

ON NEW YEAR'S DAY.

Great God! to Thee what gratitude I owe!
The source of ALL that I enjoy below;
Past blessings not thy gracious care suffice,
New mercies still with each new moment rise;
Nor this the least, for which my thanks I pay,
To live to see another New-Year's-day!
With the old year, may the old man be gone,
And, with the new, may I the new put on!
Oh! to supply new time, new grace, be thine!
New heart, new spirit, and new life be mine.

THE CHRISTIAN SOLDIER'S DEATH.

To the Memory of the late Rev. Thomas Taylor.—*By Mr. Montgomery.*

Servant of GOD! well done,
Rest from thy lov'd employ;
The battle's fought, the vict'ry won,
Enter thy Master's joy;
—The voice at midnight came,
He started up to hear;
A mortal arrow pierc'd his frame,
He fell—but felt no fear.

At home amidst alarms,
It found him in the field;
A vetran slumb'ring on his arms,
Beneath his red-cross shield;
His sword was in his hand,
Still warm with recent fight;
Ready that moment at command
Through rock and steel to smite.

It was a two edg'd blade,
Of heav'nly temper keen;
And double were the wounds it made
Where'er it glanc'd between;
'Twas death to sin—'twas life
To all that mourn'd their sin:
It kindl'd and it silenc'd strife,
Made war and peace within.
Stout hearts before it fell,
Subdu'd by wrath and love;
'Twas dreadful as the flames of hell,
Bright as the beams above:
Heroes were wont to name
The weapons of their might:
This was a brand of matchless fame,
—The Word of GOD, in fight.

Oft with its fi'ry force
His arm had quell'd the foe:
And laid, resistless in his course,
The alien armies low;
Bent on such glorious toils,
The world to him was loss;
But all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"—To meet thy GOD prepare,"
He 'woke—he caught his Captain's eye,
Then strong in faith and prayer;
His spirit with a bound
Burst its incumb'ring clay;
—His tent at sun-rise on the ground
A darken'd ruin lay.

The pains of death are past,
Labour and sorrow cease;
And life's long warfare clos'd at last,
His soul is found in peace.
—Soldier of Christ well done!
Begin thy new employ;
Sing, while eternal ages run,
Thy Master and his joy.

J. Montgomery.

Sheffield, Nov. 27th, 1816.

EPITAPH ON A FRIEND.

Tread softly o'er this hallow'd ground,
Pale Sorrow's child lies here;
Ye who have felt misfortune's frowns
Here pause, and drop a tear:

And ye, who nought but pleasures court,
And bask in Fortune's ray,
Here, learn how vain are earthly joys,
How soon they fade away.

Here sleeps in peace, who often felt
Compassion's kindly flame;
Oft dropt a tear at Pity's shrine,—
A shade without a name.

THE

METHODIST MAGAZINE.

FOR FEBRUARY, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 10.)

11. In laying before the reader, then, the evidence for the truth of Christianity, we do not call his mind to any singular or unprecedented exercise of its faculties. We call him to pronounce upon the credibility of written documents which profess to have been published at a certain age, and by certain authors. The inquiry involves in it no principle which is not appealed to every day in questions of ordinary criticism. To sit in judgment on the credibility of a written document, is a frequent and familiar exercise of the understanding with literary men. It is fortunate for the human mind, when so interesting a question as its religious faith can be placed under the tribunal of such evidence as it is competent to pronounce upon. It was fortunate for those to whom Christianity (a professed communication from heaven) was first addressed, that they could decide upon the genuineness of the communication by such familiar and every-day principles as the marks of truth or falsehood in the human hearers of that communication. And it is fortunate for us, that when, after that communication has assumed the form of a historical document, we can pronounce upon the degree of credit which should be attached to it, by the very same exercise of mind which we so confidently engage in, when sitting in examination upon the other historical documents that have come down to us from antiquity.

12. If two historical documents possess equal degrees of evidence, they should produce equal degrees of conviction. But if the object of the one be to establish some fact connected with our religious faith, while the object of the other is to establish some fact, about which we feel no other interest, than that general curiosity which is gratified by the solution of any question in literature, this difference in the object produces a difference of effect in the feelings and tendencies of the mind. It is impossible for the mind, while it enquires into the evidence of a Christian document, to abstain from all reference to the important conclusion of the enquiry. And this will necessarily mingle its influence with the arguments which engage its attention. It may be of importance to attend to the peculiar feelings which are thus given to the investigation, and in how far they have affected the impression of the Christian argument.

13. We know it to be the opinion of some, that in this way an undue advantage has been given to that argument. Instead of a pure question of truth, it has been made a question of sentiments, and the wishes of the heart have mingled with the exercise of the understanding. There is a class of men who may feel disposed to overrate its evidences, because they are anxious to give every support and stability to a system, which they conceive to be most intimately connected with the dearest hopes and wishes of humanity; because their imagination is carried away by the sublimity of its doctrines, or their heart engaged by that amiable morality which is so much calculated to improve and adorn the face of society.

14. Now, we are ready to admit, that as the object of the inquiry is not the character, but the truth of Christianity, the philosopher should be careful to protect his mind from the delusion of its charms; he should separate the exercise of the understanding from the tendencies of the fancy or of the heart. He should be prepared to follow the light of evidence, though it may lead him to conclusions the most painful and melancholy. He should train his mind to all the hardihood of abstract and unfeeling intelligence. He should give up every thing to the supremacy of argument, and be able to renounce, without a sigh, all the tenderest prepossessions of infancy, the moment that truth demands of him the sacrifice. Let it be remembered, however, that while one species of prejudice operates in favour of Christianity, another prejudice operates against it. There is a class of men who

are repelled from the investigation of its evidences, because in their minds Christianity is allied with the weakness of superstition; and they feel that they are descending, when they bring down their attention to a subject which engrosses so much respect and admiration from the vulgar.

15. It appears to us, that the peculiar feeling which the sacredness of the subject gives to the enquirer, is unfavourable to the impression of the Christian argument. Had the subject not been sacred, and had the same testimony been given to the facts that are connected with it, we are satisfied, that the history of Jesus in the New Testament, would have been looked upon as the best supported by evidence of any history that has come down to us. It would assist us in appreciating the evidence for the truth of the gospel history, if we could conceive for a moment, that Jesus, instead of being the founder of a new religion, had been merely the founder of a new school of philosophy, and that the different histories which have come down to us, had merely represented him as an extaordinary person, who had rendered himself illustrious among his countrymen by the wisdom of his sayings, and the beneficence of his actions. We venture to say, that had this been the case, a tenth part of the testimony which has actually been given, would have been enough to satisfy us. Had it been a question of mere erudition, where neither a predilection in favour of a religion, nor an antipathy against it, could have impressed a bias in any one direction, the testimony, both in weight and in quantity, would have been looked upon as quite unexampled in the whole compass of ancient literature.

16. To form a fair estimate of the strength and decisiveness of the Christian argument, we should, if possible, divest ourselves of all reference to religion, and view the truth of the gospel history, purely as a question of erudition. If at the outset of the investigation we have a prejudice against the Christian religion, the effect is obvious; and without any refinement of explanation, we see at once how such a prejudice must dispose us to annex suspicion and distrust to the testimony of the Christian writers. But even when the prejudice is on the side of Christianity, the effect is unfavourable on a mind that is at all scrupulous about the rectitude of its opinions. In these circumstances, the mind gets suspicious of itself. It feels a predilection, and becomes apprehensive lest this predilection may have disposed

it to cherish a particular conclusion, independently of the evidences by which it is supported. Were it a mere speculative question, in which the interests of man, and the attachments of his heart, had no share, he would feel greater confidence in the result of his investigation. But it is difficult to separate the moral impressions of piety, and it is no less difficult to calculate their precise influence on the exercises of the understanding. In the complex sentiment of attachment and conviction, which he annexes to the Christian religion, he finds it difficult to say, how much is due to the tendencies of the heart, and how much is due to the pure and unmingled influence of argument. His very anxiety for the truth, disposes him to narrate the circumstances which give a bias to his understanding, and through the whole process of the enquiry, he feels a suspicion and an embarrassment, which he would not have felt, had it been a question of ordinary erudition.

17. The same suspicion which he attaches to himself, he will be ready to attach to all whom he conceives to be in similar circumstances. Now, every author who writes in defence of Christianity is supposed to be a Christian; and this, in spite of every argument to the contrary, has the actual effect of weakening the impression of his testimony. This suspicion affects, in a more remarkable degree, the testimony of the first writers on the side of Christianity. In opposition to it, you have no doubt, to allege the circumstances under which the testimony was given; the tone of sincerity which runs through the performance of the author; the concurrence of other testimonies; the persecutions which were sustained in adhering to them, and which can be accounted for on no other principle, than the power of conscience and conviction; and the utter impossibility of imposing a false testimony on the world, had they even been disposed to do it. Still there is a lurking suspicion, which often survives all this strength of argument, and which it is difficult to get rid of, even after it has been demonstrated to be completely unreasonable— He is a Christian. He is one of the party. Am I an infidel? I persist in distrusting the testimony. Am I a Christian? I rejoice in the strength of it; but this very joy becomes matter of suspicion to a scrupulous enquirer. He feels something more than the concurrence of his belief in the testimony of the writer. He catches the infection of his piety and his moral sentiments. In addition to the acquiescence of the understanding, there is a

con amore feeling, both in himself and his author, which he had rather been without, because he finds it difficult to compute the precise amount of its influence; and the consideration of this restrains him from that clear and decided conclusion, which he would infallibly have landed in, had it been purely a secular investigation.

18. There is something in the very sacredness of the subject, which intimidates the understanding, and restrains it from making the same firm and confident application of its faculties, which it would have felt itself perfectly warranted to do, had it been a question of ordinary history. Had the apostles been the disciples of some eminent philosopher, and the fathers of the church, their immediate successors in the office of presiding over the discipline and instruction of the numerous schools which they had established, this would have given a secular complexion to the argument, which we think would have been more satisfying to the mind, and have impressed upon it a closer and more familiar conviction of the history in question. We should have immediately brought it into comparison with the history of other philosophers and could not have failed to recognize, that, in minuteness of information, in weight and quantity of evidence, in the concurrence of numerous and independent testimonies, and in the total absence of every circumstance that should dispose us to annex suspicion to the account which lay before us, it far surpassed any thing that had come down to us from antiquity. It so happens, however, that, instead of being the history of a philosopher, it is the history of a prophet. The veneration we annex to the sacredness of such a character, mingles with our belief in the truth of his history. From a question of simple truth, it becomes a question in which the heart is interested; and the subject from that moment assumes a certain holiness and mystery, which veils the strength of the argument, and takes off from that familiar and intimate conviction which we annex to the far less authenticated histories of prophane authors.

19. It may be further observed, that every part of the Christian argument has been made to undergo a most severe scrutiny. The same degree of evidence, which in questions of ordinary history, commands the easy and universal acquiescence of every inquirer, has, in the subject before us, been taken most thoroughly to pieces, and pursued both by friends and enemies, into all its ramifications. The effect of this is unquestionable. The

genuineness and authenticity of the profane historian, are admitted upon much inferior evidence to what we can adduce for the different pieces which make up the New Testament: And why? because the evidence has been hitherto thought sufficient, and the genuineness and authenticity have never been questioned. Not so with the gospel history. Though its evidence is precisely the same in kind, and vastly superior in degree, to the evidence for the history of the profane writer, its evidence has been questioned, and the very circumstance of its being questioned, has annexed a suspicion to it. At all points of the question, there has been a struggle and a controversy. Every ignorant objection, and every rash and petulent observation, has been taken up and commented upon by the defenders of Christianity. There has at last been so much said about it, that a general feeling of insecurity is apt to accompany the whole investigation. There has been so much fighting, that Christianity is now looked upon as debateable ground. Other books, where the evidence is much inferior, but which have had the advantage of never being questioned, are received as of established authority. It is striking to observe the perfect confidence with which an infidel will quote a passage from an ancient historian. He perhaps does not overrate the credit due to him. But present him with a tabellated and comparative view of all the evidences that can be adduced for the gospel of Matthew and any profane historian which he chooses to fix upon, and let each distinct evidence be discussed upon no other principle than the ordinary and approved principle of criticism, we assure him that the sacred history would far outweigh the profane in the number and value of its testimonies.

20. In illustration of the above remarks, we can refer to the experience of those who have attended to this examination.—We ask them to recollect the satisfaction which they felt, when they came to those parts of the examination, where the argument assumes a secular complexion. Let us take the testimony of Tacitus for an example. He asserts the execution of our Saviour in the reign of Tiberius, and under the procuratorship of Pilate; the temporary check which this gave to his religion; its revival, and the progress it had made, not only over Judea, but to the city of Rome. Now all this is attested in the Annals of Tacitus. But it is also attested in a far more direct and circumstantial manner in the annals of another author, in a book en-

titled the *History of the Acts of the Apostles, by the Evangelist Luke.* Both of these performances carry on the very face of them the appearance of unsuspicious and well-authenticated documents. But there are several circumstances, in which the testimony of Luke possesses a decided advantage over the testimony of Tacitus. He was the companion of these very apostles. He was an eye-witness to many of the events recorded by him. He had the advantage over the Roman historian in time and in place, and in personal knowledge of many of the circumstances in his history. The genuineness of his publications, too, and the time of its appearance, are far better established, and by precisely that kind of argument which is held decisive in every other question of erudition. Besides all this, we have the testimony of at least five of the Christian fathers, all of whom had the same, or a greater, advantage in point of time than Tacitus, and who had a much nearer and readier access to original sources of information. Now, how comes it that the testimony of Tacitus, a distant and later historian, should yield such delight and satisfaction to the inquirer, while all the antecedent testimony (which by every principle of approved criticism, is much stronger than the other,) should produce an impression that is comparatively languid and ineffectual? It is owing, in a great measure, to the principle which we have already alluded to. There is a sacredness annexed to the subject, so long as it is under the pen of fathers and evangelists, and this very sacredness takes away from the freedom and confidence of the argument. The moment that it is taken up by a profane author, the spell which held the understanding in some degree of restraint is dissipated. We now tread on the more familiar ground of ordinary history; and the evidence for the truth of the gospel appears more assimilated to that evidence, which brings home to our conviction the particulars of the Greek and Roman story.

21. To say that Tacitus was upon this subject a disinterested historian, is not enough to explain the preference which you give to his testimony. There is no subject in which the triumph of the Christian argument is more conspicuous, than the moral qualifications which give credit to the testimony of its witnesses. We have every possible evidence, that there could be neither mistake nor falsehood in their testimony; a much greater quantity of evidence, indeed, than can actually be produced to established the credibility of any other historian. Now all we ask is,

that where an exception to the veracity to any historian is removed, you restore him to that degree of credit and influence which he ought to have possessed, had no such exception been made. In no case has an exception to the credibility of an author been more triumphantly removed, than with the early Christian writers; and yet, as a proof that there really exists some such delusion as we have been labouring to establish, though our eyes are perfectly open to the integrity of the Christian witnesses, there is still a disposition to give the preference to the secular historian. When Tacitus is placed by the side of the evangelist Luke, even after the decisive argument which establishes the credit of the latter historian has convinced the understanding, there remains a tendency in the mind to annex a confidence to the account of the Roman writer, which is altogether disproportioned to the relative merits of his testimony.

(To be continued.)

DESCRIPTION OF THE DAY OF JUDGMENT.

Extracted from Paley's Works.

Terrible and alarming prospect! here the powers of eloquence lose all their effect; and the most elevated genius is by far too languid, lifeless, and insipid, to describe a scene so solemn and tremendous. Who, though he spoke with a voice melodious as that of an angel,—though all the graces of celestial eloquence flowed from his lips,—could do justice to a subject so awful and amazing? A scene which so far transcends every picture which the most sublime imagination can form, must certainly baffle every effort of description: but though it is impossible to convey any but a faint idea, after all our labour, let us, nevertheless, attempt the task, as it must be highly edifying, and leave a lasting impression on the heart susceptible of good dispositions. Imagine the day arrived, and all nature waiting, in silent expectation, to receive its last doom; the tutelary and destroying angels to have their instructions, and every thing to be ready for the fatal hour; and then, as upon a signal given, the trumpet sounds; the universe groans at the terrific blast: monuments burst asunder; the tomb surrenders up the dust which has slept there from immemorial time:—the illustrious and the obscure, the virtuous and the bad: Christians, infidels, multitudes of every tribe people and language; all who have ever existed from Adam down to the present moment,—all, all arise! How, every moment, the mighty concourse swells! they pour around like gathering torrents, and overflow the earth numerous as the drops of rain or stars of heaven; millions crowding on millions; stupendous tumult! it is all inconceivable alarm and consternation. But, who is that sublime and beauteous form descending from the skies, encompassed with unnumbered hosts of angels? Jesus, the Son of God! the Judge of man! And is this the despised Nazarene, the persecuted wanderer; who, while on earth, had not where to recline his weary head? Is this the man of sorrow, who was barbarously crucified on Calvary, and expired between two thieves, loaded with disgrace, and exhausted with agonies? Yes, it is the same! But what a change! what majesty! what inconceivable magnificence! Behold those temples, which were once so cruelly torn with thorns, now crowned with a diadem of glory, too dazzling for mortal sense to bear! Behold that hand, into which his murdering foes once put the reed in derision, now holding the sceptre of the universe! Yet, amidst that blaze of grandeur that surrounds him, the amiable meekness which dignified the man of sorrow still appears, while traces of complacency and benevolence conspicuously mark his divine lineaments. He separates the promiscuous multitude as a shepherd divides the sheep from the goats; the good are ranged on his right hand, the wicked on his left: all, even the just themselves, wait in trembling expectation at the dread tribunal,—but how different are their sensations from those of the guilty! Pious confidence, hope, and joy, arising from a consciousness of their integrity, and the thought of their Redeemer's atoning blood, are mingled with their fears; but what imagination can conceive the horrors of the latter! they already hear the dire sentence thundering in their ears; they anticipate the doom which must soon await them: what would they give now for a few of those moments, which they so imprudently squandered away in gaiety and sensual pleasures, to make their peace with heaven!—the opportunity is gone for ever! And now, behold the eternal King of Glory turning towards the assembly on his right hand, with smiles that inspire inconceivable delight,—dignity, blended with mildness, in his brow, he addresses them with a voice that breathes immortal love, and invites them to the enjoyment of those beatific scenes which had been prepared for them before the foundation of the world. What language can describe the effect of these reviving accents on the minds of the just! what gratitude! what triumph! what ecstacy overflow their hearts, and sparkle in their eyes! Ten thousand brilliant convoys from above attend them, and angels congratulate them on their happy destiny, and waft them on their soaring wings to the mansions of eternal day. Oh, what inimitable prospects are here! Whatever ancient poets have feigned of the Elysian fields; whatever the imagination has formed in her boldest flights, is here more than realized. But how dire a contrast is exhibited in the looks of those at the left hand of their offended Judge, when darting at them, from his lowering and indignant brow, the lightning of his vengeance, he pronounces in their ears the decisive and irrevocable sentence, which consigns them to the regions of endless night: they cast one farewell look on the beatific regions, and see the heavenly Jerusalem extending her jasper walls far and wide; her sun, the glory of the Deity, shining forth with a degree of lustre which exceeds every thing that the most brilliant fancy can conceive of the astonishing and sublime. This scene of brightness, more than stupendous, compared with which, the splendour of ten thousand suns were darkness, but augments their anguish. These are the abodes of infinite delight; but, alas! not for them. They deeply feel and lament their loss,—but, ah! too late! 'tis irreparable! They depart, with inexpressible reluctance, to begin their dire fate in a ruinous world. Now the scene begins! all the treasures of fire in heaven and earth are open! thy final dissolution, O world, is begun! Tremendous thunders roll! Piercing lightnings dart from every quarter, blaze crowding on blaze, in rapid succession; the mighty pillars of creation tremble; it is all astonishment, confusion, and terror! Dissolved by the overpowering flame, the solid mountains run down in streams; and, contrary to the sacred laws of nature, the rivers reverse their course, and hurry back to their fountain-head. Every promontory and island is moved out of its place. What a scene does the face of the earth display! Towers, palaces, and temples, all sinking in the dire conflagration! Where are now those mighty cities, the seats of luxury, pomp, and magnificence, whose stately domes and aspiring turrets seemed to threaten heaven? The melody of the harper and musician, and the enchanting voice of the singer are heard in them no more. But it is not cities only, the works of men's hands, but the hills, the mountains, and the rocks are melted, as wax before the sun, and their place is no where found. Here stood the Alps, a prodigious range, the load of the earth; this huge mass is dissolved, like a tender cloud into rain: here stood Atlas, whose lofty top reached the clouds;—all these are vanished, and swallowed up in one general destruction; and heaven and earth are mingled together in one prodigious ruin!

Thus have I endeavoured, as far as my feeble talents will permit to represent to your imagination the awful appearance of the day of judgment, which will sooner or later arrive. And since it is certain, let us fix our affections on those eternal things which will recommend us in that awful crisis, and not the transient things of this world, which may be suddenly taken from us, or we from them; or however long we may retain them, or peaceably enjoy them, we cannot keep them always. Let us take a view of the greatest metropolis, the most favoured by nature, guarded by law, and enlightened by policy; the plague in a week may desolate, a conflagration in a day consume, an earthquake in an hour swallow it up. But why recur to the bodings of fear, or the suggestions of fancy, for events so specifically recorded by the historian? Kingdoms have been broken, cities buried, nations extirpated. Where are Troy, Babylon, Athens, Lacedemon, Thebes, Jerusalem, Persepolis, and Palmyra? Fallen! fallen! Their very ruins sepulchred; some of their places unknown; their glory a shadow; their names remaining only a reproach to their former greatness. Palmyra, the seat of kings, the emporium of science,—the envy of her neighbours,—is no more! Her wreck may form a picture, her fame may paint a moral, but her prosperity is no longer dreaded: there the arm of power is levelled wtth the hand of industry; the pomp of triumph ceases to dazzle, and the song of festivity withdraws its enchantment. Faded are the beautiful,—withered the strong,—humbled the haughty. If a funeral inscription remains, the language is grown unintelligible, the hero forgotten! He hoped to shine on the pinnacle of renown, but is shrouded in oblivion for ever! All terrestrial glory is as a flower that fades as we praise it; it is fanned by the zephyrs of the morning; brightened by the noon-tide sun; and sinks with the dew of the evening. Who would write on water? build on sand? or trust for happiness to sublunary shadowy ambition?

BIOGRAPHY.

MEMOIR OF MR. GEORGE SHADFORD.

(Continued from page 14.)

After this, he went every Sunday, when there was preaching, at half-past one, to the same place, and continued to do so most of the time that he remained at Gainsborough. It was not long before his comrades and acquaintance took notice of his religious turn of mind, and began to ridicule him. At this he was surprised, having ignorantly imagined, that if he became serious, every one would love and esteem him. He continued to attend the preaching, "till," saith he, "the soldiers and others having repeatedly reproached me, and laughed at me, I began to think I had not sufficient strength to travel to heaven, as I was connected with such a set of sinners. I then made a vow to Almighty God, that if he would spare me until that time twelvemonth, (at which time, I should be delivered from the militia, and intended to return home,) I would then serve him. So I resolved to venture another year in the old way, damned or saved. O! what a mercy, that I am not in hell! that God did not take me at my word, and cut me off immediately! From this time the Spirit of God was grieved, and, consequently, I was left to fall into sin as bad, or worse than ever."

From Gainsborough the company to which Mr. S. belonged removed to Dartford, where they remained a few weeks. It was then (whatever it may be at present,) noted for swearing, drunkenness, sabbath-breaking, &c. "It was at this place," saith Mr. S. "the Lord arrested me again with strong convictions; so that I was obliged to leave my comrades at noon day, and run up into my chamber, where I threw myself upon my knees and wept bitterly. I was ready to tear the hair from my head, thinking I must perish at last."

While he was engaged in prayer, the landlady of the inn came into his chamber, and found him upon his knees. The realities of the eternal world had so occupied his mind, as to prevent him from being ashamed. At that time, she said nothing to him, but at night she took him to task, and asked him whether he was a Wesleyan or a Whitefieldite? He said, "Madam, what do you mean? Do you reproach me because I pray?" She paused. He then said, "Madam do you never pray to God? I think I never saw you at church, or any place of worship, these ten weeks I have been at your house." She answered, "No, the parson and I have quarreled, and therefore, I do not choose to hear him." A poor excuse, Madam," he replied, "and will you also quarrel with God?" Wherever he travelled, he found that the Methodists were spoken against by wicked and ungodly persons of every denomination; and the more he searched the Scriptures, he was the more fully persuaded that they were a people truly devoted to God.

After the company to which Mr. Shadford belonged had marched to, and remained for some time at Dover, Gainsborough, and Epworth, he obtained his discharge. Released from a mode of life, in which it appears he never delighted, he returned to his father's house. Shortly after his arrival, several young persons proposed a dance, in order to express their joy at his return. Against this mode of rejoicing his conscience strongly remonstrated, but in vain; for he joined the careless assembly, which continued their merriment until break of day. But he soon found, to his sorrow, that anguish and distress tread upon the heels of sinful pleasure. Returning from the tavern to his father's house, his conscience led him to inquire, "What have I been doing this night, serving the devil!" He then considered the misery which he had endured in a course of rebellion against God, and justly concluded, that it costs a man more to lose than to save his soul. A few moments after he had drawn this conclusion, it seemed to him as if something had spoken to his heart, "Remember thy promise;" and immediately it occurred to his mind, that it was a year since he had thus promised to the Lord, "If Thou wilt spare me until I get home, I will serve Thee." Then that passage in Ecclesiastes came into his mind, "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that thou owest." Immediately he resolved that he would serve the devil no longer. On his forming this resolution, it was suggested to his mind, "Stay another year, until you are married and settled in the world, and then thou mayst be religious." That suggestion was immediately followed by a persuasion, that if he yielded to it, God would cut him off, and send him to hell. From that time he relinquished dancing and began to seek happiness in God. The resolution which he then formed to devote himself unreservedly to his Maker's service was considerably strengthened by the following circumstance. Before he went into the militia, he had been in some measure engaged to a young woman that lived in Nottinghamshire; and when he was at Manchester, he wrote to her, but, to his surprise, received no answer. After he returned home, he went to see her, but found she was dead and buried. He requested a friend to shew him where she was buried; and, on coming to it, he saw a new stone with this inscription:

"In bloom of youth into this town I came,
Reader, repent; thy lot may be the same."

The sight of this stone so affected him, that he wept much. He learned that it belonged to a young woman, aged twenty-one, who had made great preparations in gay clothing, in order to have what she called a good dance at the approaching fair. Before the time came, she talked much of the pleasure she expected. The wished for period at last arrived; and, at twelve o'clock at night, she was suddenly taken ill in the midst of her dancing companions. She was put to bed immediately, from which she rose no more. Meditating on the death of those two young women, Mr. Shadford's mind was deeply affected. Well! thought he, a little while ago these were talking, walking pieces of clay, like myself; but they have gone to the house appointed for all living. He wept, and turned his back toward the place. The impressions made upon his mind, on that affecting occasion, were not erased till the day of his conversion to God.

About this time both his parents were taken so ill, that he greatly feared they would not recover. One day, while greatly distressed on their account, and not knowing what to do; it was strongly impressed upon his mind, "Go to prayer for them." "I went up stairs," saith he, "shut myself in, and, if ever I prayed in my life from my heart I did it at this time. I remember, in particular, that I prayed to the Lord, to raise them up again, and spare them four or five years longer. This prayer, he graciously condescended both to hear and answer; for the one lived about four, the other near five years afterward, and was truly converted to God."

While Mr. Shadford was from home in the militia, a farmer, who was a Methodist, came to reside at the place of his nativity;

he received the Methodist Preachers, and a little society had been formed. "I was now determined" saith Mr. S. "to seek happiness in God, and therefore, went constantly to church and sacrament, and to hear the Methodist preachers; to pray, and read the Scriptures. I thought I will be good. I am determined to be good; but alas! in about six or eight weeks, instead of being very good, I saw my heart was nothing but sin. I read at night different prayers. Sometimes I prayed for humility or meekness; at other times for faith, patience, or chastity; whatever I thought I wanted most. I was thus employed, when the family were in bed, for hours together. And many times whilst reading, the tears ran from my eyes, so that I could read no further; and when I found my heart softened, and could open it to Almighty God, there seemed a secret pleasure in repentance itself; with an hope springing up, that God would save me, and bestow his pardoning mercy. While I was thus employed in seeking the Lord, and drawn by the Spirit of God, I esteemed it more than my necessary food."

The remark made by Mr. S. that there is a secret pleasure in repentance itself, is founded in truth; and hence a real penitent, groaning for redemption in the blood of Christ, would not exchange his godly sorrow for all the wealth and pleasures the world can afford. The God of all grace generally mixes with the bitter cup of repentance some drops of consolation, that those who drink of it may not sink into the horrors of despair. All, it is true, do not, previous to their being justified, drink equally of the cup of sorrow; the hearts of some of them being gently opened to receive the King of Glory: but they are all thoroughly humbled: brought to part with all their sins; and give up every idea of being saved otherwise than merely by grace, through faith. We shall shortly see, that Mr. Shadford, after striving for a time to be justified by the deeds of the law, was brought to accept of pardon as freely offered in the Gospel.

Some time before he obtained a sense of his acceptance "in the Beloved," being at the house of an uncle of his, at East Ferry, his uncle asked him if the latter part of the seventh chapter of the Epistle to the Romans was descriptive of St. Paul in his converted state? He replied that he could not tell: and added, that if it described St. Paul's converted state, it exactly suited his. He then began to flatter himself that he was in a safe state from a consideration, that "the good he would, he did not;"

and that "the evil he would not, that he did." But the Lord did not suffer him to remain, for any length of time, under the power of this dangerous delusion, which has, it is to be feared, been destructive to thousands. That delusion being vanished, "I had," saith he, "sorrow and deep distress. My sins pressed me sore, and the hand of the Lord was heavy upon me. Thus I continued until Sunday the 5th of May, 1762: coming out of church, the farmer that received the preachers, told me a stranger was to preach at his house. I went to hear him, and was pleased and much affected. He gave notice that he would preach again in the evening. In the mean time, I persuaded as many of my neighbours as I could to go. We had a full house, and several were greatly affected while he published his crucified Master. Toward the latter part of the sermon, I trembled; I shook; I wept. I thought, 'I cannot stand it, I shall fall down among the people.' Oh! how gladly would I have been alone to weep, for I was tempted with shame.

"I well remember he called out at last, and said, 'Is there any young man here, about my age, willing to give up all and come to Christ? Let him come and welcome, for all things are now ready.' I thought, before this, he was preaching to me; but now I was sure he spoke to me in particular. I stood guilty and condemned, like the publican in the temple. I cried out, (so that others might hear, being pierced to the heart by the sword of the Spirit,) 'God be merciful to me a sinner.' No sooner had I expressed these words, than by the eye of faith, (not with my bodily eyes,) I saw Christ, my Advocate, at the right hand of God, making intercession for me. In an instant, the Lord filled my soul with divine love, as quick as lightning: so suddenly did the Lord, whom I sought, come to his temple. Immediately my eyes flowed with tears, and my heart with love. I sat down in a chair, for I could stand no longer. And these words ran through my mind twenty times over, 'Marvellous are thy works, and that my soul knoweth right well.' I knew not then that these words were in the Scripture, until I opened upon them in the Psalms when I got home."

Having drunk deeply of the wormwood and gall of distress formerly, he now drank as plentifully of the living streams of Divine consolation. When he read his Bible, so clearly did he understand many parts of it, of which he could form no idea before, that it appeared to him a new book. When he meditated on God and Christ, angels or spirits; when he considered good or bad men, any or all the creatures that surrounded him, they appeared not only new to him, but to stand in a different relation to him to what they had formerly done. At night he retired to his rest in peace, and with a thankful heart, because the Lord had redeemed him, and given him that peace which passeth all understanding. He thought that he should never more be troubled with the sin which had most easily beset him; and said within himself, "the enemies I have seen this day, I shall see them no more for ever." But no sooner had he experienced inward peace, than the devil and wicked men began to molest him.— "And no marvel," saith he, "for the devil had lost one of the main pillars of his kingdom in that parish. And therefore he did not leave one stone unturned, that he might cast an odium upon the work of God in that place. But none of these things moved me, for I was happy, happy in God; clothed with the sun, and the moon under my feet; raised up, and made to sit in heavenly, holy, happy places in Christ Jesus."

(To be continued.)

SCRIPTURE ILLUSTRATED.

OBSERVATIONS ON GENESIS III. 8.

And they heard the voice of the Lord God walking in the garden in the cool of the day.

It is generally supposed that the phrase "cool of the day," denotes the time or hour of the day in which Jehovah made his appearance to Adam. This seems, however, to be a mistake, as this phrase is not used in Scripture to express any part of time whatever. If we consult the original text, all is clear. It reads thus: "Adam heard the sound of Jehovah-God walking in the garden upon the wind of the day," &c.

It is evident from Scripture, that Jehovah the Son appeared to Adam so soon as he was created, and on many after occasions. Adam heard his voice, and held familiar conversation with him, as a man does with his friend. Then, and ever afterwards, in all the ages previous to his incarnation, Jehovah seems to have made the sound or rushing of wind the visible symbol of his appearance. Thus he announced his approach to Job, xxxviii. 1, "He answered him out of the whirlwind, and said," &c. So he appeared to Ezekiel in the vision, chap. i. 4. This also was the sign whereby David knew that Jehovah was gone out before him to smite the host of the Philistines, 1 Chron. xiv. 15. When he heard the sound of a rushing on the tops of the mulberry trees, he knew it was the sound of Jehovah going out to destroy his enemies. And as this had always been the sign of the approaching Deity, the coming of the Holy Ghost upon the apostles was announced in "the sound of a rushing mighty wind," Acts ii. 2. Hence God is said to "walk upon the wings of the wind," and to "make the clouds his chariot." Now as this was the usual token whereby Adam knew the approach of his Maker, so soon as he heard the sound of wind issuing from a cloud, walking among the trees of the garden, he was apprised of the approach of the offended Jehovah; and alarmed by his fears, the attendants on guilt, he ran to hide himself from the Divine presence among the thickets of Eden.

The first ages of the church were ages of figure: all the divine dispensations and institutions prefigured better things to come. God seems to have chosen a cloud, or wind, as the vehicle of conveying his voice, or the intimation of his will to our fathers, to express the manner in which he intended to utter his voice in "the ages to come." The gospel is the voice of God to us, and the Holy Spirit is the wind of the gospel-day. Accordingly the word is said to come, not in word only, but in the Holy Ghost, who gives much assurance, or as certain a token of the presence of God, as the cloud or wind afforded of old. Hereby we know that he abides in us, by the Spirit which he has given us. When he came on the apostles, it was in the sound of a rushing mighty wind.

REMARKS ON ACTS XIX. 1, 2.

Extract from Parkhurst.

PAUL finding certain disciples at Ephesus, said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, Αλλ ȣδε ει Πνευμα Αγιον εϛιν ηκȣσαμεν, which we translate, We have *not so much as heard* whether there be any Holy Ghost, as if the words related to the *existence* of that Person in the Trinity. But this cannot be the meaning of them, because ver. 3. they had been baptized into John's baptism, i. e. by John himself, having been in Judea during his ministry: and part of his doctrine, as recorded by all the four Evangelists, was, that he that should come after him, i. e. Christ, should baptize them with the Holy Ghost. See Matt. iii. 11. Mark i. 8. Luke iii. 16. John i, 33. These Ephesian disciples, therefore, could not be ignorant, that there *existed* such a Divine Person as the Holy Ghost, but they say, We have not heard, ει Πνευμα Αγιον εϛι, whether the Holy Ghost be, that is, *in action*, or *actually sent* upon the disciples of Christ. There is an exactly parallel expression, John vii. 39. Ουπω γαρ ην Πνευμα Αγιον. For the Holy Ghost was *not yet* given, (say our translators rightly,) because that Jesus was not yet glorified. Ephesus being at a great distance from Jerusalem, these disciples had not heard of the *actual effusion* of the Holy Ghost on Christ's disciples, according to the Baptist's doctrine.

THE ATTRIBUTES OF GOD DISPLAYED.

EXTRACT FROM MR. HUNTER'S INTRODUCTORY LECTURE ON ANATOMY.

Mr. Hunter, after supposing that an *immaterial spirit* is about to be placed in a corporeal fabric, commences an inquiry what will be necessary for her accommodation. First, says he, the *mind*, the thinking immaterial agent, must be provided with a place of immediate residence, which shall have all the requisites for the union of spirit and body; accordingly she is provided with the *brain*, where she dwells as governor and superintendent of the whole fabric. In the next place, as she is to hold a correspondence with all the material beings around her, she must be supplied with organs fitted to receive the different kinds of impressions which they will make. In fact, therefore, we see that she is provided with the organs of sense, as we call them; the eye is adapted to light; the ear to sound; the nose to smell; the mouth to taste; and the skin to touch.

"Farther: She must be furnished with organs of communication between herself in the brain and those organs of sense, to give her information of all the impressions that are made upon them: and she must have organs between herself in the brain and every other part of the body, fitted to convey her commands and influences over the whole. For these purposes the nerves are actually given. They are chords which rise from the brain, the immediate residence of the mind, and disperse themselves in branches through all parts of the body. They convey all the different kinds of sensations to the mind, in the brain; and likewise carry out from thence all her commands or influence to the other parts of the body. They are intended to be occasional monitors against all such impressions as might endanger the well-being of the whole, or any particular part; which vindicates the Creator of all things, in having actually subjected us to those many disagreeable and painful sensations, which we are exposed to from a thousand accidents in life. Moreover, the mind, in this corporeal system, must be endued with the power of moving from place to place, that she may have intercourse with a variety of objects; that she may flee from such as are disagreeable, dangerous, or hurtful, and pursue such as are pleasant or useful to her. And accordingly she is furnished with limbs, and with muscles and tendons, the instruments of motion, which are found in every part of the fabric where motion is necessary.

"But to support, to give firmness and shape in the fabric; to keep the softer parts in their proper places; to give fixed points for, and the proper direction to its motions, as well as to protect some of the more important and tender organs from external injuries; there must be some firm prop-work interwoven through the whole. And, in fact, for such purposes the bones are given. The prop-work must not be made into one rigid fabric, for that would prevent motion.—Therefore there are a number of bones. These pieces must all be firmly bound together, to prevent their dislocation. And this end is perfectly well answered by the ligaments. The extremities of these bony pieces, where they move and rub upon one another, must have smooth and slippery surfaces for easy motion. This is most happily provided for, by the cartilages and mucus of the joints. The interstices of all these parts must be filled up with some soft and ductile matter, which shall keep them in their places, unite them, and at the same time allow them to move a little upon one another. And these purposes are answered by the cellular membrane or adipose substance. There must be an outward covering over the whole apparatus, both to give it compactness and to defend it from a thousand injuries; which, in fact, are the very purposes of the skin and other integuments.

"Lastly, the mind being formed for society and intercourse with beings of her own kind, she must be endued with powers of expressing and communicating her thoughts by some sensible marks or signs; which shall be both easy to herself, and admit of great variety: and accordingly she is provided with the organs and faculty of speech, by which she can throw out signs with amazing facility, and vary them without end.

"Thus we have built up an animal body, which would seem to be pretty complete: but as it is the nature of matter to be altered and worked upon by matter; so, in a very little time, such a living creature must be destroyed, if there is no provision for repairing the injuries which she must commit upon herself, and those which she must be exposed to from without. Therefore a treasure of blood is actually provided in the heart and vascular system, full of nutricious and healing particles, fluid enough to penetrate into the minutest parts of the animal; impelled by the heart, and conveyed by the arteries, it washes every part, builds up what was broken down, and sweeps away the old and useless materials: hence we see the necessity or advantage of the heart and arterial system. What more there is of this blood than enough to repair the present damages of the machine, must not be lost, but should be returned again to the heart; and for this purpose the venous system is actually provided. These requisites in the animal explain, *a priori*, the circulation of the blood."

(To be concluded in the next.)

ACCOUNT OF THE REV. MR. THOMPSON, OF ST. GENNYS, CORNWALL,

From the London Methodist Magazine.

A STRIKING PROVIDENCE.

Mr. Thompson was well known, not only to the parishoners among whom he lived, but to the neighboured at large, for the great liberality of his character. He was literally what Paul describes, "As poor, yet making many rich; as having nothing, and yet possessing all things."

It was the uniform custom of this truly apostolic pastor, every year, at the close of harvest, to distribute the surplus of his glebe among the poor of his parish; after housing first the necessary supply of his own little household, which consisted but of himself, a man servant, and an old female housekeeper.

It so happened, however, that one year a peculiar circumstance occurred, which compelled him to depart from his usual plan.—He had engaged, in the openness and generosity of his heart, to subscribe 30*l.* towards the expense of building a chapel in a distant town, where the parishioners were too numerous to be well accommodated in their own parish church. Having always the love of God, and the salvation of souls in view, he did not regret his promise; but unable to raise the money by any other means than by breaking in upon the little hoard of his poor parishioners, he had no expedient but that of selling what heretofore he had always given away, and converting the corn into money to fulfil his engagement for the chapel. Instead, therefore, of calling his poor parishioners together, as usual, to take from the fields their harvest, he was obliged to invite some richer ones of the village to buy as much corn as would supply the 30*l.* which he had promised towards the erection of the chapel. The expedient was very painful to a man of Mr. T.'s feelings; but the obligation seemed unavoidable.

Having, by selling his corn, obtained the money, Mr. Thompson left his home with an intention to be himself the bearer of his benefaction. In his journey, which was about twenty miles, he overtook on the road a young lady mounted on a single horse like himself; and being a man of very cheerful and communicative manners, he accosted her with a degree of frankness which his age and profession might be supposed to authorize. "Well overtaken," said he, "fair lady, will you accept of an old man over the down for your companion? I am too old indeed to promise you much protection; but I trust God will protect us both." There was a certain something in the manner with which Mr. T. said this, that was very attractive, so that the young lady, feeling a strong prepossession in his favour, immediately thanked him, and accepted his company. She expressed much pleasure in his society, and as it appeared they were both going to the same town, they trotted on together. In the course of their conversation, which was about the best things, he told her his name, what a happy village of poor people his was, and how dear the parishoners were to him. But he avoided saying any thing which might lead her to imagine that their happiness resulted from his bounty, or that his conduct differed from that of his neighbours. When they arrived at the town, and were about to part, Mr. T. acquainted his fellow-traveller with the name of the friend to whose house he was going; expressing, at the same time, his wish that he might see the young lady again.

The young lady was so much pleased with her companion on the road, that the same evening, in the course of conversation with her friends, to whose house she was come upon a visit, she could not help relating the circumstance respecting the very agreeable old clergyman she had met on the road, of the name of Thompson, and with how many pleasant subjects he had entertained her. "Thompson," cried the lady of the house, "I wonder whether he is a relation to the Capt. Thompson we have been so many years inquiring for in vain. I have thirty pound tied up in a bag by my late husband, due to the captain who ordered it to be left till called for. I suppose the captain is long since dead, and his executor, whoever he be, knows nothing of it." "Who can tell," answered the young lady, "whether this Mr. T. may not be the very man? Suppose we send to call him hither." The lady of the house consented so to do, despatched a servant, requesting the favour of his company, with which the good old man immediately complied.

In the course of conversation, the old lady of the house said, she understood his name was Thompson; and desired to ask him if he knew of a Capt. Thompson who was in the East-India service? "Yes," said the old gentleman, "for he was my brother." And he began to relate such circumstances of him as rendered the matter unquestionable. The lady was rejoiced at the discovery; "For," said she, "my late husband bought a small garden from Capt. T. and the captain hastening to sea before he had received the money, agreed for the purchase, thirty pound was left in his hands, which was put in a bag, waiting the captain's return. But this never took place. And at my husband's death, he left a strict charge to keep the money ready for him whenever he should call."

Mr. Thompson looked amazed at the discovery: his brother having been dead several years, and himself the only surviving relation, and the executor, and residuary legatee to his effects.

The first impression brought upon his mind, so soon as the lady of the house put the bag with the thirty pound into his hand, was striking. He could not refrain, before them all, from breaking forth into expressions of devout gratitude to God; and falling upon his knees, with his eyes lifted up, he exclaimed, " Blessed be God! how gracious, how wonderful, thus to provide for my poor people at home! The money will be theirs again." He hastened home to his friend to inform him of what had happened; and so very full was his soul with joy upon this occasion, that as he entered his house, he cried out, " Praise God for ever! Tell it in Gath; publish it in Askelon. Our God is a faithful God." His host was astonished, and, for the moment, thought him deranged. But when Mr. T.'s first paroxysms of joy had somewhat subsided, and he related the event, his friend, as well as himself, found cause to say, " What hath God wrought!"

God seeth not as man seeth.—His footsteps are often in the great deep, and his ways past finding out. But, although clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. Let his children trust in his providence and grace, assured that what they know not now, they shall know hereafter.

* * *

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MISS URSULA MILLWARD, OF EVESHAM, WORCESTERSHIRE, ENGLAND.

In a letter from her father, an itinerant Methodist Preacher, to the Editor of the London Methodist Magazine.

My dear daughter was born at Pool, in Dorsetshire, January 21, 1801. A desire for the salvation of her soul was discoverable in her nearly as soon as reason began to dawn upon her mind. She detested every thing she conceived to be sinful, and would often propose the most important questions respecting God, heaven, and the affairs of another world. Religious subjects were the delightful themes of her conversation, particularly the sermons she heard; and she often made the most pertinent and useful remarks. She manifested an ardent desire for spiritual instruction, and a comparative indifference to things temporal and momentary. Her understanding was clear, penetrating, and capacious. She possessed, in a high degree, such qualities as engaged the affections of her parents and friends; to the former she was strictly dutiful and affectionate, unwilling to grieve them in the least; and if she had, at any time, which was very rarely the case, she would readily acknowledge her fault, and ask forgiveness: and with respect to the latter, she studied on all occasions to gain their approbation. She stood very high in the esteem of all my friends. Her heart was tender and compassionate, and hence such distressed objects as she could not relieve, she would be ready to weep over. She was very conscientious in spending her time, so that those portions usually allowed for relaxation, she assiduously occupied in improving her mind.—When at school, she was eminent for her diligence, teachableness, meekness, and modesty. When she was between six and seven years of age, her good desires greatly increased, and she began to be more frequent and fervent in her private devotions. One morning, being alone, she read the tenth chapter of the gospel by St. Luke, and when she came to the parable of the good Samaritan, the Lord set her soul at liberty, and so filled her with love, peace, and joy in the Holy Ghost, that she rejoiced with joy unspeakable and full of glory. She came to her mother, and said, "O mother, how happy I am," and told her the great things which God had done for her. But this ecstacy of joy did not continue long; for in the evening of the same day she complained that her happiness was diminished. Thus depressed, she fled to her God in secret, read over the above-mentioned chapter, and earnestly implored her heavenly Father to reveal himself afresh; he heard her prayer, and granted her a large portion of that happiness which she had recently possessed. From this time she was much engaged in secret devotion, and often deeply and tenderly affected with a sense of the divine goodness. She always chose such times and places for secret duty as might render her least observed by others; and endeavoured, as much as possible, to conceal what she was doing. She abhorred hypocrisy, and doing any thing to be seen of men. She entertained great love to all in general, but to the people of God, and ministers of the gospel in particular. Her attachment to the doctrines and discipline of the Methodists was great and unshaken. She was very conversant with the writings of the Rev. Mr.

Wesley and Mr. Fletcher, and highly esteemed them. Her books were her delight, and what she read she laboured to retain and make her own; and she was in the habit of making some useful observations upon what she read. She was very particular in her choice of company, and hence associated with none but such as were truly pious, or piously disposed: the ordinances of God were her delight, especially class-meetings, which she regularly attended with her mother, from her infancy. The sacrament of the Lord's supper also was much blessed to her; she longed for the time of its being administered, and always appeared to renew her strength on such occasions. Indeed she found all the means of grace wells of consolation to her soul.—Her concern for the spiritual welfare of others was very great. The miserable condition of those who knew not God affected her much, and she deeply lamented when any of her friends shewed the spirit of indifference to divine things, or conformed to the sinful customs, fashions, and company of the world; and she equally rejoiced when she saw any under divine impressions, and turning from their evil ways.

In September, 1814, she seemed to have entered into a fresh covenant with God, and a visible alteration took place in the whole of her deportment. She became more serious, circumspect, and watchful. The works of God, displayed in nature, providence, and grace; together with death and immortality, were the frequent subjects of her thoughts and conversation.—The accounts of the holy lives and happy deaths of pious individuals recorded in the Methodist Magazine, and Janeway's Tokens for Children, were made a great blessing to her. She spent much time in retirement, and it may be truly said that she walked with God. She regularly read a part of the Holy Scriptures every day upon her knees, and well digested what she read, and found it life and health to her soul. Her constitution was always delicate, but the powers of her mind were lively and active, and her disposition generally cheerful.

Upon my return from the Manchester Conference, in August last, I found her rather better in health than she had been for some time, but shortly after she began to complain of shortness of breath; but still we were not apprehensive of danger, and thought that a change of air and exercise would relieve her.—This was tried, but alas! the disease, which was an inflammation of the liver, was too deeply rooted, and she became worse instead of better. Medical assistance was resorted to, but this proving ineffectual she returned home: having applied for further advice, we were informed that her case was of a very dangerous nature; upon which our fears began to be alarmed, and this continued to be so more and more, till we were informed that all just ground of hope had expired. Her patience under her affliction was invincible; and her gratitude and sweetness of temper excited the affection and admiration of all that beheld her. It does not appear, says Mr. Allen, who attended her on her death bed, and noted down the gracious words which she spoke, and by whom the following account was written, that Miss Millward considered this affliction as being unto death; or if she did, she wished to keep every idea of it from her parents, whose strong affection for her she was well aware of. On Monday night, the 2d inst. her life being despaired of, one of her friends informed her of her danger, which a little disconcerted her. Mr. and Mrs. Millward, and I, going into the room immediately after, to pray with her, she related what had passed, and said, "Mother, do you think I shall die?" Mrs. Millward answered, "Yes, my dear child, the doctor has said he can do no more for you, and I think so too, and I am come to give my Isaac back to God; you are no longer mine, but the Lord's." She said, "Well, mother, I am not afraid of death, the Lord is taking me from the evil to come." Mrs. Millward said, "Then you have a clear evidence for heaven?" "Yes," she replied, "I have." "Then," said Mrs. Millward, "we will kneel down and pray with you;" and while thus employed, the mighty power of God came upon her, and with a rapture that cannot be expressed, she broke out in these words:—

"I *shall* behold his face,
I *shall* his power adore,
And sing the wonders of his grace
For evermore."

Then she exclaimed aloud, "O how happy I am! O how beautiful is heaven! It is too beautiful even to think of!" She then called upon me to pray, saying, "Pray for an easy passage, but remember the will of the Lord be done;" and surely if ever I prayed in my life it was then. Never before did I hear such emphatic and powerful Amens as those which came from her lips; they gave wings to my prayers, and brought down the overwhelming presence of God upon all that were in the place. Mr. Millward next attempted to pray, but in vain, for he could only praise; and while he was thus engaged, the dear young saint lay gasping for breath, and crying out, "That's right, father! praise, O praise on." When we rose, she said, "Sing! Sing!" Mrs. Millward gave out, "Praise God from whom all blessings flow," &c. in which, to our great astonishment, she joined, and sung so loud as to be heard as distinctly as any person in the room.

"I had always," said she, "a dread of death till now, but O how happy I am! Is this dying? 'O death, where is thy sting!' you are all alike to me now, father and mother, and all." After a little pause, she said, "I hope Satan will not get in; he is tempting me to doubt; but get thee behind me, Satan." Shortly after she said. "O mother, I am going to heaven, I wish you were going with me; but you will not be long after me. I shall see Mr. Wesley, Mr. Fletcher, St. Paul, Abraham, Isaac, and Jacob, and all the Prophets, and Martyrs." "Yes," added Mrs. M. "and Jesus the mediator." She answered, "O yes, and I love him dearly;" clasping her hands with the strongest ardency. She then embraced her mother, and said, "Do not grieve for me, you will not be long after me; I know you will not." She then embraced her father, and said, "Go on, father, and be useful." He said, "Shall I preach the same doctrine?" She replied, "O yes, yes, do." Next she took an affectionate farewell of all that were present, one after another, speaking to them according to their several states. One of the number was the servant, to whom she said, "Farewell, Becca," with as much cheerfulness as if she had been only going to sleep, "I thank you for all your kindness to me; but I do not think you pray so much as you used to do, nor read the Bible in secret as much as you did. O be in earnest about your soul."

(To be concluded in our next.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

EXTRACT OF A LETTER FROM MR. HARVARD, METHODIST MISSIONARY AT CEYLON, TO THE MISSIONARY COMMITTEE IN LONDON.

Colombo, July, 1816.

I HAVE thought it of importance that you should have immediate information of the delay of our intended Madras mission, and of the very pressing call for labourers in the Jaffnapatam district. Jaffnapatam is a most important province, especially with reference to the continent, the same language being spoken. Sir Alexander Johnson is particularly desirous and anxious that we should make a vigorous attempt in that province, and I have to propose to the brethren to fix this year a station at Jaffnatown, and one at Point Pedro; and for the preacher to travel in a direct line from one to the other, and establish schools on the road. This will in a little time bring the people into an acquaintance with us, and perhaps these schools may become heads of circuits. But we can *send only two brethren thither!* We rely on your sending us out a good supply as soon as possible.

I have begun a letter-foundry in Colombo on our own estate, and hope this month to commence the casting of Cingalese and Malabar types. The government have kindly promised, at the request of the Bible Society, to accommodate us with the use of their moulds and matrices, and any other help from their foundry here. We want iron-work for another printing-press or two. We intend to send a Malabar press to Jaffna. I suppose at the Conference, next month, we shall take out upon trial to travel, three country missionaries of undoubted character. But though we hope to have three country missionaries in our employ, what are three among so many? O ye lovers of God and of souls! "come over and help us." I would not have been at home for these last three years for all the world. My dear wife and myself would not have been absent from this glorious field of action for all the treasures of the earth. O! what a blessed work is that in which we are engaged! Our young preachers will, I hope, burn with desire to come to our assistance. They have no idea of the inexpressible delight of being engaged in this mission. I travelled in two excellent circuits in England, where I met with the kindest friends, large congregations, &c. and was, I am sure, one of the happiest men in existence, my dear friends in Kent and Norfolk being my witnesses; and now having left it for nearly three years, I do not scruple to say, that God has given me an hundred fold now at this present time; and I know in the world to come I shall have "*life everlasting*." The climate is charming, and very equable. I was never more healthy in my life, though I never in my life before had to labour so hard, and be so incessant in my application to business. It is true, we are not without natural affections. We remember our parents, and brethren, and sisters, and kind friends, and the happy moments we have had with them in our native land. But to lay them all with humble faith, before the missionary altar, yields a sweetness and delight to our souls which tongue cannot express.

REVIVAL OF THE WORK OF GOD IN A SCHOOL.

To the Editors of the Methodist Magazine.

BRETHREN,

THE request of a respected friend, rather than a confidence in my own abilities, has induced me to furnish the enclosed communication. Perhaps, however, I may be enthusiastic, and if you think so, I shall consider it an act of friendship in you to suppress the enclosed.

If I know my own heart, I am actuated by desires to promote the interests of religion. Preserved, almost by miracle, from the vortex of infidelity, and as I humbly trust brought to the enjoyment of that love that *casteth out fear*, gratitude impels me to devote my small abilities to the service of my God. In the fellowship of the Gospel of Jesus Christ, I subscribe your friend and sister, C. M. T.

Canandaigua, Ontario County, Nov. 1817.

To the friends of Jesus, no intelligence is more welcome, than that which relates to the conversion of sinners, and the enlargement of the Redeemer's kingdom. Fully convinced of this truth, I shall offer no other apology for presenting the following little narrative, which you are at liberty to insert in your Magazine.

In the Autumn of the year 1816, I was induced, by the earnest solicitation of my friends, in the neighbourhood where I then resided, to take the charge of a small District School.

Although the business of school-keeping was perfectly familiar to me, having been engaged in it for several years, I entered upon this task with great reluctance. My school had been of a private nature, and composed of select individuals, and I thought myself incompetent to the government of such a promiscuous number as would attend a *District School*, in the winter season, especially, as a considerable proportion of my pupils were males who had passed the years of childhood.—Yielding, however, my own judgment to that of my friends, I accepted the proposal, and entered upon my arduous employment. My school consisted of about thirty, from the age of ten to twenty; and for the first few weeks, I noticed nothing remarkable, except that I found myself imperceptibly contracting an affectionate attachment to my pupils, and experienced an uncommon anxiety for their eternal interest. I found great enlargement of heart in pleading for their eternal salvation, and often experienced sweet, refreshing seasons, when I remembered them in secret before my God.

One evening, in particular, the neighbouring youths had convened for a party of amusement, and as many of my scholars as were entitled by age to be present at such convivial meetings, were of the company. This evening God was pleased to grant me near access to his throne. My tender anxiety for the dear youth, who were wasting their precious time in vain amusement, and particularly for those who were immediately under my tuition, I have no language to describe. My memory recurred to the period of my life, when like them, I was running the mad career of folly, careless and thoughtless of hereafter, and I fervently besought the God, who, in infinite mercy snatched me from irretrievable ruin, to awaken their minds to a discovery of their awful danger. Let Christians triumph, for there is a God who hears and answers prayer. At the same time that I was pleading for them in secret, God, with whom is the *residue of the Spirit*, was pleased to touch some of their hearts, and turn their mirth to seriousness. The next evening, our little *society* convened for prayer-meeting. In the afternoon I invited my pupils to attend, and while I was speaking to them of the importance of "remembering their Creator in the days of their youth," I observed several in tears. This was truly animating, and I attended the prayer-meeting, with confident expectations that my covenant Redeemer would crown the meeting with his special presence. My pupils were generally present, and an unusual solemnity appeared to rest upon the little congregation. Towards the close of the meeting a youth of nineteen, and one of the number for whom I was so particularly interested, arose, and informed us in broken accents, interrupted by many tears, that last evening *while at the party* he became convinced of the necessity of religion;—that he had now made the solemn resolution to seek the Lord, and requested an interest in the prayers of God's people. The youth present were affected to tears, and never did my heart feel a more refreshing season. It seemed like a prelude to a Pentecostal shower, and if I *ever prayed* with fervor I was then enabled to do so for the out-pouring of the Holy Spirit. From this period my task of instructing was indeed delightful: not a day passed for a considerable time, but brought some new display of *convicting* mercy.

In a few days, some were brought to rejoice in a sin pardoning God; and Oh! how sweet to hear the high praises of Jehovah chanted by *infant voices!* The change was truly great.—All amusement, in the intervals of school hours, was entirely laid aside, and the time wholly occupied in reading the Scriptures, singing hymns, and religious conversation. Even little children left their sports and listened with profound attention, while the starting tear frequently indicated the tenderness and sympathy of their hearts. Some, who at first ridiculed their serious companions, were made conspicuous examples of the power of regenerating grace. For three days, during the height of the attention, the usual business of the school was almost wholly interrupted. It was vain to attempt to call their attention to science, when so fully occupied with the "*weightier matters*" of eternity; but when the peace of God visited their hearts, their minds appeared to have attained new vigor, and their progress was rapid.

The adversary of souls stirred up some of his children, to oppose the work, on the ground that it was improper to attend to religion in a school; but the uncommon improvement of the serious scholars, soon put to silence the mouths of gainsayers, and even the enemies of the cross were constrained to acknowledge that a most happy change had taken place in the school.

The most exact order and decorum were observed, and I seldom had occasion to notice the least impropriety of conduct.

Twelve, out of this little school, in the course of the quarter, publicly professed the religion of Jesus. Several others, in the judgment of charity, were the subjects of regenerating grace, and some remained under serious impressions when I left them.

The work was principally carried on in prayer-meetings, which were holden twice a week, and was remarkably free from extravagance and enthusiasm.

Sometimes the voice of praise, and the *cries* of mourning penitents were *mingled;* sometimes the redeemed of the Lord *shouted for joy*, and the convinced sinner *cried aloud* for mercy ; but the passions seldom appeared to be much excited, and the Divine influence seemed to descend, more like the gentle fertilizing dew than like the resistless shower. The subjects of the work appeared to be deeply and rationally convinced; but in the pungency of their convictions, as well as in the length of time, before they obtained the witness of pardoning love, there was considerable diversity.

Some, like Saul, were suddenly and powerfully arrested, perhaps in the very act of *persecution*—others, by slow degrees, and gradual progress, were brought to discover their need of a Saviour. Anxious for advice, they appeared to look to me to direct their inquiries in *religion* as in *literature*—and never did I more feelingly realize my need of the "*wisdom that cometh from above.*" But, thanks be to God, Jesus was my support, and his grace was sufficient. From time to time I was enabled to impart such advice and instruction, as were owned and blessed of him who "*giveth the increase.*"

(To be concluded in the next.)

REVIVAL OF RELIGION.

Extract of a letter from the Rev. S. G. Roszel to the Editors.

Baltimore, January 10, 1818.

The following, if you think proper, you may insert in your Magazine, as religious intelligence is always acceptable to the pious. There has been an uncommon display of divine mercy and power in the conversion of souls to God in Stephensburg, Frederick County, Virginia. This place has long been blest with the gospel. A small society was, many years since, raised there; but for a length of time past it has been in a dead, barren, and unhappy state. It seemed that all labour was lost upon them. The Presiding Elder of the Potomac District, (brother Joseph Frye) appointed a quarterly meeting to hold four days in the place. In the course of this meeting the Lord visited the people in a most glorious manner. Such were the displays of divine power, that they continued the meeting more than a week; and after many from the country, who had happily been converted to God, had returned to their homes, I think they received upwards of sixty converts into society in the town. I suppose the whole amount of the converts from that meeting would be more than one hundred. Their next quarterly meeting was appointed in Winchester, to continue four days.—This place was also in a lifeless state. The Lord owned the labours of his servants. The meeting continued above a week; and I have been lately informed that one hundred in that town have joined the society. The present revival at Fell's Point, in this city, exceeds description. The stationed preacher (Brother John Davis) shortly after the August camp-meeting, appointed each Friday for all who would fast, or abstain, to meet in their meeting-house, and join in prayer for a revival. Their number at first was small, but continued to increase; and God in mercy, in answer to their humble prayers, gave intimations of his gracious designs. About Christmas, the general display of his power became visible, and in three sabbaths, more than one hundred have been added to the church. The meeting house is crowded to overflowing, but scarcely an individual is found to oppose the work. This work has continued every day, and every night until eleven o'clock for more than ten days past. It is not uncommon for the altar to be crowded with mourners; and numbers in all parts of the congregation, young, middle aged, and old, are the subjects of divine influence; and many very respectable citizens.

Our prospects are very promising in the city, in all our houses; and we are looking for great displays of divine power. Our classes, generally, are unusually engaged for sanctification; continuing in holy struggling on their knees after the meeting is closed, covenanting not to rest until God blesses them with the desire of their hearts. I have never felt more athirst for a revival of the work of God.—Surely we shall not be disappointed if we live and labour for it in faith and prayer.

NUMBER OF MEMBERS IN THE METHODIST SOCIETIES.

The following is a general recapitulation of the number of members in the Wesleyan Methodist Societies throughout the world, according to the Minutes of the Conferences in Europe and America for the year 1817.

American Connexion.

	Whites.	Coloured.
Ohio Conference	21,641	537
Missouri Conference	3,100	73
Tennessee Conference	18,049	1,352
Mississippi Conference	1,531	410
South Carolina Conference	22,383	16,789
Virginia Conference	18,883	5,269
Baltimore Conference	21,443	8,549
Philadelphia Conference	23,609	8,851
New-York Conference	19,676	1,366
New-England Conference	13,269	138
Genesee Conference	17,858	77
Whites	181,442	43,411
Coloured	43,411	
Total	224,853	

European Connexion.

Great Britain	193,670
Ireland	21,031
France, Brussels, and Gibraltar	175
Southern and Western Africa	157
Ceylon, and Continental India	54
New South Wales	30
West-Indies	20,238*
British America, including Newfoundland	2,353
Total	237,758

Total number in the American Connexion	224,853
Total number in the European Connexion	237,758
Total number in the world	462,611

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*19,451 of these are Africans.

The number of the Travelling, Supernumerary, and Superannuated Preachers, not being included in the above account, it will not be uninteresting to our readers to see the following statement.

Number of travelling Preachers stationed in the American Methodist Connexion	716
Number of travelling Preachers in the European Methodist Connexion. Stationed in Great Britain	671
Stationed in Ireland	104
Stationed on Foreign Missions	101
Total number of travelling Preachers throughout the world	1592

From the above it will appear obvious to every candid and impartial reader, that the Wesleyan Methodists have not been the least among the various religious denominations, in their missionary zeal and labour; and that the Africans have not been destitute of friends who could feel for their forlorn situation, and labour and suffer for their good.

OBITUARY.

ACCOUNT OF THE DEATH OF THE REV. THOMAS TAYLOR.

Died at Birch House, near Bolton, in Lancashire, England, on Tuesday morning, October 15, 1816, the Rev. Thomas Taylor, aged almost eighty years. From the year 1761, when he was appointed by Mr. Wesley to a circuit, he continued his itinerant labours till the last conference. Then the pressure of age, with the effects of fifty-five years hard ministerial labour, obliged this holy, faithful, and resolute minister of Christ, to acknowledge that he was no longer able to fill the place of an effective man in the Connexion. But in ceasing to be an itinerant, he remitted no labour to which his strength was adequate; nay, about the close of his eminently useful life, he exerted himself beyond his strength. But his heart and soul were in the work of God, and hence, when labouring under that complaint which terminated in his death, he would ascend the pulpit, to preach "the unsearchable riches of Christ."

Having engaged to preach in the Bolton chapels, on Sunday the 13th of October, and the following day, he arrived at the house of his esteemed friend, Roger Holland, Esq. on the preceding Tuesday. The following account of the remaining days of his life, is taken from a letter written by Mrs. Holland to his son-in-law, Mr. Robert Miller.

On Tuesday evening, (October 8,) Mr. Taylor arrived at Birch House, in his usual state of health and cheerfulness. Wednesday morning, he observed that he did not think he had passed so comfortable a night for twelve months. He attended to his studies as usual, and occasionally walked to see a few poor people.

On Saturday night he had two violent attacks of his complaint, which obliged him to sit up till he was a little recovered: but though he felt himself much enfeebled, he accompanied Mr. Holland to Bolton the next morning, where he preached from—" Our light afflictions," &c. 2 Cor. iv. 17, 18. It was observed by his hearers, that he was particularly animated, and that his views of glory, in the discussion of his subject, were more than usually bright. He dined at Mr. Rothwell's, where he evidenced a spirit of lively gratitude and animated praise. But the effects of his morning exertions soon became so visible in much weakness and bodily pain, that his friends judged it improper for him to undertake the evening service; Mr. Holland, in particular, was very importunate in dissuading him from the attempt. No entreaties, however, could dissuade him from his purpose of setting out for the Old Chapel; in going to which, he was obliged frequently to pause, and once for the space of nearly a quarter of an hour. Having arrived at the chapel, he went into Mr. Grindrod's, where he remained a short space, in order to gain breath; during which time, a local preacher began the service. When he had concluded prayer, he found the veteran saint ready to enter upon his office, which he did, by taking these words for his text, " Thou wilt keep him in perfect peace, whose mind is stayed on thee." He seemed to have forgot all his weakness, and to be unusually led out, whilst explaining the passage. In one part of the discourse he raised himself, and said with great emphasis, " I should like to die like an old soldier, *sword in hand*." That night he had another attack in his breast, which painfully interrupted his sleeping, and caused considerable exhaustion the following morning; notwithstanding which, he spent two hours in visiting the sick, but the effort was attended with a great deal of difficulty. He again preached with animation in the evening, from 1 Cor. ii. 12.

Through the whole of the evening he was particularly cheerful, and often very spiritual. He retired about eleven, and intending to accompany Mr. H. to Manchester the next morning, he shaved before he went to bed. On Tuesday morning Mr. Holland, thinking that he lay longer than usual, as he did not hear him stir, tapped at his door, but no answer being returned, he entered the room, and found him lying by the bed-side at full length, more than half dressed, but perfectly composed, as in a quiet sleep; the chariots of Israel and the horsemen had come, and the prepared saint had ascended with his bright convoy.

Grateful to Mrs. Holland for the foregoing account, and for the honourable testimony which she has given in favour of Mr. Taylor's eminent piety and usefulness; we shall briefly mention a few particulars relative to his character.

1. Throughout the long course of his ministry, so uniform was his Christian walk, that he never brought the slightest reproach upon his sacred profession. The present race of Methodist preachers know, from experience, little or nothing of the difficulties with which the first race had to contend. Hunger, cold, weariness, bad lodgings, and persecution, in various forms, were their lot; and of each of these Mr. Taylor had his share. He lived long enough to see Methodism in comparative honour and himself, and brethren, in general, comfortably provided for. But so great a change in his circumstances, had no bad effect upon his spirit, temper, or conduct.—He was the same man of God when in London, Manchester, Liverpool, &c. that he had been when subjected to more than ordinary privations. A great change in outward circumstances, especially from penury and reproach, to plenty and honour, has frequently proved fatal to many; but

from such a change Mr. Taylor suffered no physical, mental, or moral injury.

2. The diligence which he used for the purpose of improving his mind, that he might be able to feed the people with knowledge and understanding, is highly creditable to his memory as a Christian minister. He drew his divinity from the sacred volume; and such was the estimate which he set upon that pure source of truth, that, in addition to his perusing particular parts of it, upon numberless occasions, there is sufficient ground to believe, that he read the whole of it regularly through upwards of fifty times.—But his extraordinary attention to the Scriptures did not make him inattentive to those works with which a minister of Christ ought, if possible, to be acquainted. Hundreds upon hundreds of ancient and modern publications, on theology, sacred and profane history, natural and moral philosophy, &c. he read with care and attention.

3. He was a man of strict order, punctually attending to whatever he took in hand; and perhaps few have ever excelled him in the practice of that very important, but much-neglected duty, the redeeming of time.—He was too sensible of its value, to waste any part of it in trifling conversation, or mere complimentary visits. His not ordinarily suffering his hours of study to be broken in upon, may possibly have induced some to imagine, that his prevailing disposition was unsocial, if not morose; but those who knew him well were of a different opinion.

4. His devoting two hours every day (Sundays and Conference time excepted) to visiting and relieving poor and afflicted persons, proves that he was a true philanthropist.

5. To the doctrines and discipline of the Methodists he was a steady and firm adherent; and he manifested upon all occasions, a sincere and cordial love to the objects of his pastoral care. Meantime he was so far from being a bigot, that he esteemed and loved as brethren all, however opposed to him in matters of opinion, who, he had reason to believe, were true followers of the Lord Jesus.

6. By continuing to walk humbly and closely with God, and to be diligent in reading and study, he retained, to the last, the *spirit* of preaching, as well as the talents, by which he had been enabled so long to feed those of the flock of Christ who sat under his ministry.

7. Mr. Taylor's views of both the law and the gospel were clear and distinct; and hence while he maintained, that evangelical obedience is not only a *fruit* of faith, but *indispensably* necessary in order to its being retained, he did not neglect to inculcate, as a truth of vital importance, that the holiest men on earth are every moment indebted to the merits and mediation of Jesus Christ, for their continuance in a state of acceptance with God. He did not glory in his works; for he well knew, that however sincerely and conscientiously performed, they could not stand the rigour of divine justice; and therefore he availed himself of the covenant of mercy, not that he might sin with impunity, but that, notwithstanding all his defects, of which he had an exquisite and humbling sense, he might still be able to "worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Some preachers, by not entertaining similar views, have exhibited the gospel in a mutilated state, and preached it in a dry, cold, and unedifying manner. So did not the venerable THOMAS TAYLOR; hence the divine unction which generally accompanied his sermons.

We cannot see the heroes of Methodism, however aged, drop, one after another into eternity, without being sensibly affected. We love, nay, we venerate the memory of those men of God, who, with little less than apostolical intrepidity, in breaking up the ground which we now peaceably occupy, endured many a fight of affliction. But they rest from their labours, and we are hastening to the conclusion of ours.

Precious in the sight of the Lord is the death of his saints, whether occasioned by the lapse of "slowly rolling years," or an acute or lingering disease. The time, place, and circumstances of the death of each of them, are all under the controul and direction of Him, who for the welfare of his people regulates and over-rules every event. Mr. Taylor's death was so sudden, that he experienced little or nothing of the *formality* of dying. His strong and well-formed body was greatly worn by age; but like a machine, well constructed in all its parts, and all those parts so skilfully united as to wear alike, it continued to be a suitable, and, upon the whole, a comfortable habitation for his spirit, till at last

"The weary springs of life stood still."

Next to Mr. Wesley, he filled the place of an effective man considerably longer than any other Methodist Preacher.

POETRY.

A TRIBUTE OF RESPECT TO THE MEMORY OF THE REV. THOMAS COKE, LL. D. WHO DIED MAY 3, 1814, ON HIS PASSAGE TO THE EAST INDIES.

He was a burning and a shining light. St. John.

Mors noluit quotidie imminet.

When worth acknowledg'd drops the mantle here,
And claims from us the tributary tear,
What stoic breast can check the rising sigh,
Or blame the gem that trembles in the eye.
We feel as men, since Coke, alas! is gone,
His race accomplished, and his efforts done.
'Tis right to feel—yes, we his loss deplore,
Submissive bow, and silently adore.
Great friend of Missions! whose expanded soul
Would have embrac'd mankind from pole to pole;
And preached the gospel, such as angels sung
At Jesu's birth, in ev'ry clime and tongue.
Oft has thy zeal to distant lands convey'd
Sweet sounds of mercy, and the cross display'd,
Columbia's churches hail'd thy tuneful voice,
Which bade the wilds of Africa rejoice:
Her sable sons, in western isles confin'd,
Have oft around thee in devotion join'd,
Shed the expressive tear, and bent the knee,
To thank the Christians' God—for hearing thee.
Wealth and preferment were in his esteem
The pageants only of a splendid dream;
Superior to the trifles most pursue
He spurn'd them all as fleeting and untrue.
Hence like a seraph, passing through the world,
Charg'd with the precious tidings he unfurl'd,

The bow of promise shone where'er he trod,
And tens of thousands bless'd this man of God.
Where'er a famine of the word was known,
Or the blest seed of life but thinly sown,
In spirit and affection he was there,
And made their wants the subjects of his prayer.
Anxious to see the waste, the thirsty field
Fruitful appear, and crops successive yield;
Fresh springs break forth their healing streams disclose,
The desarts smile, and blossom as the rose.
When India open'd to his eager view,
Where Ganges rolls the tepid wave, he flew
To publish peace: this was his latest aim,
The Hindoo casts, and Bramins to reclaim;
And thro' the islands of the east, convey
The sacred sound—the news of gospel day.
Of ease regardless, and devoid of fear,
Extremes of climate warp'd not his career:
Safe in the care of him, whose hand can guide
The whirlwind's rage, and still the threat'ning tide;
He brav'd repeatedly th'Atlantic main,
And northern rigors of stern winter's reign,
Then, in the wane of life, the worthy sage
Still unsubdu'd by study, toil, and age,
Shap'd his advent'rous course across the line,
Where fervid sun-beams more intensely shine;
But, ere he reach'd the shore, his labours ceas'd,*
And angels waft him to the realms of peace.
That men must die—is heaven's indulgent law,
The pledge of favour, yet the fruit of woe;
But when, or how, or where, affects not those
Whose faith and love in Christ alone repose.
To live for ever wrap'd in shade or gloom,
Would make us languish for the friendly tomb,
Invert the order of our hopes and fears,
And prove the earth, indeed, a vale of tears:
Hence death may frown, and soft connexions rend,
Propel the shaft, or call away a friend;
The faithful trav'ller pleas'd with the command,
Exults in prospects of the promis'd land,
Resigns the cares which here oppress'd his mind,
And leaves this weary wayward state behind.
How vast the change! there Coke we fondly trace,
Who finds the mandate but an act of grace,
A sov'reign passport sign'd by love alone
To join the elders nearest to the throne.
Him Luther, Calvin, and a Wesley there,
Whitefield and Fletcher, (names we should revere)
With Swartz and Vanderkemp illustrious train,
Who labour'd to extend the Saviour's reign,
Embrace in turn, whilst kindred spirits rise,
To hail him welcome, welcome to the skies.
Such worth demands far nobler lays than mine,
To raise some trophy for his hallow'd shrine.
To form the wreath that shall his deeds adorn,
And trace the virtues bending o'er his urn:
Bid truth, immortal truth, record his fame,
And glory guard his apostolic name.

CAMBRIA.

THE

METHODIST MAGAZINE.

FOR MARCH, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopœdia.

(Continued from page 48.)

22. Let us suppose, for the sake of further illustration, that Tacitus had included some more particulars in his testimony, and that, in addition to the execution of our Saviour, he had asserted, in round and unqualified terms, that this said Christus had risen from the dead, and was seen alive by some hundreds of his acquaintances. Even this would not have silenced altogether the cavils of enemies; but it would have reclaimed many an infidel; been exulted in by many a sincere Christian; and made to occupy a foremost place in many a book upon the evidences of our religion. Are we to forget all the while, that we are in actual possession, of much stronger testimony? that we have the concurrence of eight or ten cotemporary authors, most of whom had actually seen Christ after the great event of his resurrection? that the veracity of these authors, and the genuineness of their respective publications, are established on grounds much stronger than have ever been alledged in behalf of Tacitus, or any ancient author? Whence this unaccountable preference of Tacitus? Upon every received principle of criticism, we are bound to annex greater confidence to the testimony of the apostles. It is vain to recur to the imputation of its being an interested testimony. This the apologists for Christianity undertake to disprove, and actually have disproved it, and that

by a much greater quantity of evidence than would be held perfectly decisive in a question of common history. If after this there should remain any lurking sentiment of diffidence or suspicion, it is entirely resolvable into some such principle as I have already alluded to. It is to be treated as a mere feeling,—a delusion which should not be admitted to have any influence on the convictions of the understanding.

23. The principle which we have been attempting to expose, is found, in fact, to run through every part of the argument, and to accompany the enquirer through all the branches of the investigation. The authenticity of the different books of the New Testament forms a very important enquiry, wherein the object of the Christian apologist is to prove that they were really written by their professed authors. In proof of this, there is an uninterrupted series of testimony from the days of the apostles; and it was not to be expected, that a point so isoteric to the Christian society could have attracted the attention of profane authors, till the religion of Jesus, by its progress in the world, had rendered itself conspicuous. It is not then till about eighty years after the publication of the different pieces, that we meet with the testimony of Celsus, an avowed enemy to Christianity, and who asserts, upon the strength of its general notoriety, that the historical parts of the New Testament were written by the disciples of our Saviour. This is very decisive evidence. But how does it happen, that it should throw a clearer gleam of light and satisfaction over the mind of the enquirer, than he had yet experienced in the whole train of his investigation? Whence that disposition to underrate the antecedent testimony of the Christian writers? Talk not of their's being an interested testimony; for, in point of fact, the same disposition operates, after reason is convinced that the suspicion is totally unfounded. What we contend for is, that this indifference to the testimony of the Christian writers implies a dereliction of principles, which we apply with the utmost confidence to all similar enquiries.

24. The effects of this same principle are perfectly discernible in the writings of even our most judicious apologists. We offer no reflection against the worthy and meritorious Lardner, who, in his credibility of the gospel history, presents us with a collection of testimonies which should make every Christian proud of his religion. In his evidence for the authenticity of the different pieces which make up the New Testament, he be-

gins with the oldest of the fathers, some of whom were the intimate companions of the original writers. According to our view of the matter, he should have dated the commencement of his argument from a higher point, and begun with the testimonies of these original writers to one another. In the second epistle of Peter, there is a distinct reference made to the writings of Paul, and in the Acts of the Apostles, there is a reference made to one of the four gospels. Had Peter, instead of being an apostle, ranked only with the fathers of the church, and had his epistle not been admitted into the canon of scripture, this testimony of his would have had a place in the catalogue, and been counted peculiarly valuable, both for its precision and its antiquity. There is certainly nothing in the estimation he enjoyed, or in the circumstances of his epistle being bound up with the other books of the New Testament which ought to impair the credit of his testimony. But in effect, his testimony does make a weaker impression on the mind, than a similar testimony from Barnabas, or Clement, or Polycarp. It certainly ought not to do it, and there is a delusion in the preference that is thus given to the latter writers. It is in fact another example of the principle which we have been so often insisting upon. What profane authors are in reference to Christian authors at large, the fathers of the church are in reference to the original writers of the New Testament. In contradiction to every approved principle, we prefer the distant and the later testimony, to the testimony of writers who carry as much evidence and legitimate authority along with them, and who only differ from others in being nearer the original sources of information. We neglect and undervalue the evidence which the New Testament itself furnishes, and rest the whole of the argument upon the external and superinduced testimony of subsequent authors.

25. A great deal of all this is owing to the manner in which the defence of Christianity has been conducted by its friends and supporters. They have given too much in to the suspicions of the opposite party. They have yielded their minds to the infection of their scepticism, and maintained, through the whole process, a caution and a delicacy which they often carry to an excessive degree; and by which, in fact, they have done injustice to their own arguments. Some of them begin with the testimony of Tacitus as a first principle, and pursue the investigation upwards, as if the evidence that we collect from the annals

of the Roman historian were stronger than that of the Christian writers who flourished nearer the scene of the investigation, and whose credibility can be established on grounds which are altogether independent of his testimony. In this way, they come at last to the credibility of the New Testament writers, but by a lengthened and circuitous procedure. The reader feels as if the arguments were diluted at every step in the process of derivation, and his faith in the gospel history is much weaker than his faith in histories that are far less authenticated. Bring Tacitus and the New Testament to an immediate comparison, and subject them both to the touchstone of ordinary and received principles, and it will be found that the latter leaves the former out of sight in all the marks, and characters, and evidences of an authentic history. The truth of the gospel stands on a much firmer and more independent footing, than many of its defenders would dare to give us any conception of. They want that boldness of argument which the merits of the question entitle them to assume. They ought to maintain a more decided front to their adversaries, and tell them, that, in the New Testament itself—in the concurrence of its numerous, and distant, and independent authors—in the uncontradicted authority which it has maintained from the earliest times of the church—in the total inability of the bitterest adversaries of our religion to impeach its credibility—in the genuine characters of honesty and fairness which it carries on the very face of it—that in these, and in every thing else, which can give validity to the written history of past times, there is a weight and a splendour of evidence, which the testimony of Tacitus cannot confirm, and which the absence of that testimony it cannot have diminished.

26. If it were necessary, in a court of justice, to ascertain the circumstances of a certain transaction which happened in a particular neighbourhood, the obvious expedient would be to examine the agents and the eye-witnesses of that transaction. six or eight concurred in giving the same testimony—if there was no appearance of collusion amongst them—if they had the manner and aspect of creditable men—above all, if this testimony were made public, and not a single individual, from the numerous spectators of the transaction alluded to, stept forward to falsify it, then, we apprehend, the proof would be looked upon as complete. Other witnesses might be summoned from a distance to give in their testimony, not of what they saw, but of

what they heard upon the subject; but their concurrence, though a happy enough circumstance, would never be looked upon as any material addition to the evidence already brought forward. Another court of justice might be held in a distant country, and years after the death of the original witnesses. It might have occasion to verify the same transaction, and for this purpose might call in the only evidence which it was capable of collecting—the testimony of men who lived after the transaction in question, and at a great distance from the place where it happened. There would be no hesitation, in ordinary cases, about which of the two testimonies ought to be preferred; and the record of the first court could be appealed to by posterity as by far the more valuable document, and far more decisive of the point in controversy. Now, what we complain of is, that in the instance before us this principle is reversed. The reports of hearsay witnesses is held in higher estimation than the reports of the original agents and spectators. The most implicit credit is given to the testimony of the distant and later historians, and the testimony of the original witnesses is received with as much distrust as if they carried the marks of villany and imposture upon their foreheads. The genuineness of the first record can be established by a much greater weight and variety of evidence, than the genuineness of the second. Yet all the suspicion that we feel upon this subject annexes to the former; and the apostles and evangelists, with every evidence in their favour which it is in the power of testimony to furnish, are, in fact, degraded from the place which they ought to occupy among the accredited historians of past times.

27. The above observations may help to prepare the enquirer for forming a just and impartial estimate of the merits of the Christian testimony. His great object should be to guard against every bias of the understanding. The general idea is, that a predilection in favour of Christianity may lead him to overrate the argument. We believe that if every unfair tendency of the mind could be subjected to a rigorous computation, it would be found that the combined operation of them all has the effect of impressing a bias in a contrary direction. All we wish for is, that the arguments, which are held decisive in other historical questions, should not be looked upon as nugatory when applied to the investigation of those facts which are connected with the truth and establishment of the Christian reli-

gion, that every prepossession should be swept away, and room left for the understanding to expatiate without fear, and without incumbrance.

28. The argument for the truth of the different facts recorded in the gospel history, resolves itself into four parts. In the first, it shall be our object to prove, that the different pieces which make up the New Testament, were written by the authors whose names they bear, and at the age which is commonly assigned to them. In the second, we shall exhibit the internal marks of truth and honesty which may be gathered from the compositions themselves. In the third, we shall press upon the reader the known situation and history of the authors, as satisfying proofs of the veracity with which they delivered themselves. And, in the fourth part, we shall lay before them the additional and subsequent testimonies, by which the narrative of the original writers is supported.

29. In every point of the investigation, we shall meet with examples of the principle which we have already alluded to. We have said, that if two distinct enquiries be set on foot, where the object of the one is to settle some point of sacred history, and the object of the other is to settle some point of profane history; the mind acquiesces in a much smaller quantity of evidence in the latter case than it does in the former. If this be right, (and to a certain degree it undoubtedly is), then it is incumbent on the defender of Christianity to bring forward a greater quantity of evidence than would be deemed sufficient in a question of common literature, and to demand the acquiescence of his reader upon the strength of his superior evidence. If it be not right beyond a certain degree—and if there be a tendency in the mind to carry it beyond that degree, then this tendency is founded upon a delusion, and it is well that the reader should be apprised of its existence, that he may protect himself from its influence. The superior quantity of evidence which we can bring forward will, in this case all go to augment the positive effects upon his convictions; and he will rejoice to perceive, that he is far safer in believing what has been handed down to him of the history of Jesus Christ, and the doctrine of his apostles, than in believing what he has never doubted—the history of Alexander, and the doctrine of Socrates. Could all the marks of veracity, and the list of subsequent testimonies, be exhibited to the eye of the reader in parallel columns, it would en-

able him at one glance, to form a complete estimate. We shall have occasion to call his attention to this so often, that we may appear to many of our readers to have expatiated upon our introductory principle to a degree that is tiresome and unnecessary. We conceive, however, that it is the best and most perspicuous way of putting the argument.

30. I. The different pieces which make up the New Testament, were written by the authors whose names they bear, and at the time which is commonly assigned to them.

31. After the long slumber of the middle ages, the curiosity of the human mind was awakened, and felt its attention powerfully directed to those old writings which have survived the waste of so many centuries. It were a curious speculation to ascertain the precise quantity of evidence which lay in the information of these old documents. And it may help us in our estimate, first to suppose, that in the researches of that period, there was only one composition found which professed to be a narrative of past times. A number of circumstances can be assigned, which might give a certain degree of probability to the information even of this solitary and unsupported document. There is, first, the general consideration, that the principle upon which a man feels himself induced to write a true history, is of more frequent and powerful operation, than the principle upon which a man feels himself induced to offer a false or a disguised representation of facts to the world. This affords a general probability on the side of the document in question being a true narrative; and there may be some particulars connected with the appearance of the performance itself, which might strengthen this probability. We may not be able to discover in the story itself any inducement which the man could have in publishing it, if it were mainly and substantially false. We might see an expression of honesty, which it is in the power of written language, as well as of spoken language, to convey. We might see that there was nothing monstrous or improbable in the narrative itself. And, without enumerating every particular calculated to give it the impression of truth, we may, in the progress of our inquiries, have ascertained that copies of this manuscript were to be found in many places, and in different parts of the world, proving, by the evidence of its diffusion, the general esteem in which it was held by the readers of past ages. This gives us the testimony of these readers to the value of the per-

formance; and as we are supposing it a history, and not a work of imagination, it could only be valued on the principle of its being true information which was laid before them. In this way, a solitary document, transmitted to us from a remote antiquity, might gain credit in the world, though it had been lost sight of for many ages, and only brought to light by the revival of a literally spirit, which had lain dormant during a long period of history.

32. We can farther suppose, that, in the progress of these researches, another manuscript was discovered, having the same characters, and possessing the same separate and original marks of truth with the former. If they both touched upon the same period of history, and gave testimony to the same events, it is plain that a stronger evidence for the truth of these events would be afforded, than what it was in the power of either of the testimonies taken separately to supply. The separate circumstances which gave a distinct credibility to each of the testimonies, are added together, and give a so much higher credibility to those points of information upon which they deliver a common testimony. This is the case when the testimonies carry in them the appearance of being independent of one another. And even when the one is derived from the other, it still affords an accession to the evidence, because the author of the subsequent testimony gives us the distinct assertion, that he believed in the truth of the original testimony.

33. The evidence may be strengthened still farther, by the accession of a third manuscript, and a third testimony. All the separate circumstances which confer credibility upon any one document, even though it stands alone and unsupported by any other, combine themselves into a much stronger body of evidence, when we have obtained the concurrence of several. If, even in the case of a single narrative, a probability lies on the side of its being true, from the multitude and diffusion of copies, and from the air of truth and honesty discernible in the composition itself, the probability is heightened by the coincidence of several narratives, all of them possessing the same claims upon our belief. If it be improbable that one should be written for the purpose of imposing a falsehood upon the world, it is still more improbable that many should be written, all of them conspiring to the same perverse and unnatural objects. No one can doubt, at least, that of the multitude of written testimonies

which have come down to us, the true must greatly preponderate over the false; and that the deceitful principle, though it exists sometimes, would never operate to such an extent, as to carry any great or general imposition in the face of all the documents which are before us. The supposition must be extended much farther than we have yet carried it, before we reach the degree of evidence and of testimony, which on many points of ancient history, we are at this moment in actual possession of. Many documents have been collected, professing to be written at different times, and by men of different countries. In this way, a great body of ancient literature has been formed, from which we can collect many points of evidence, too tedious to enumerate. Do we find the express concurrence of several authors to the same piece of history? Do we find, what is still more impressive, events formally announced in one narrative, not told over again, but implied and proceeded upon as true in another? Do we find the succession of history, through a series of ages, supported in a way that is natural and consistent? Do we find these compositions which profess a higher antiquity, appealed to by those which profess a lower? These, and a number of other points, which meet every scholar who betakes himself to the actual investigation, give a most warm and living character of reality to the history of past times. There is a perversity of mind which may resist all this. There is no end to the fancies of scepticism. We may plead in vain the number of written testimonies; their artless coincidence, and the perfect undesignedness of manner by which they often supply the circumstances that serve both to guide and satisfy the inquirer, and to throw light and support upon one another. The infidel will still have something, behind which he can entrench himself; and his last supposition, monstrous and unnatural as it is, may be, that the whole of written history is a laborious fabrication, sustained for many ages, and concurred in by many individuals, with no other purpose than to enjoy the anticipated blunders of the men of future times, whom they had combined with so much dexterity to bewilder and lead astray.

(To be continued.)

BIOGRAPHY.

MEMOIR OF MR. GEORGE SHADFORD.

(Continued from page 57.)

In a fortnight after his soul had been made happy in God, he joined the little society, consisting of twelve members, chiefly old people, in the place where he resided. The description of persons with whom he began to meet was not quite agreeable to him; "but," saith he, "I thought it my duty to cast in my lot amongst them; for I was certain the Methodists (under God) were the happy instruments of my salvation." At this time, like a true follower of the Lord Jesus, while he earnestly desired the conversion of the whole world, the salvation of those who were near to him by the ties of nature excited his greatest solicitude. He had a father and mother, sister and brother, all without a saving acquaintance with God. His father was near sixty years, and his mother not far from that age. Seldom did he approach God in prayer, without sincerely and earnestly supplicating him in their behalf; and, in the performance of this duty, he experienced much encouragement. One night, he took the liberty of speaking to his parents, in as humble a manner as possible, on the subject of family prayer. He told them that he believed they had brought up him and his brother and sister in the fear of God, according to the best of their knowledge; but added, that hitherto they had not had prayer in the family. Finding that these observations were not resented by his parents, he proposed to go to prayer with them. On their consenting, they went into another room. He had not spoken many words before they were both in tears. When they arose from prayer, they wept over each other; but what seemed to affect Mr. Shadford's parents most was, that they were taught by their own child, whom they ought to have instructed.

"I continued," saith Mr. S. "to pray for them every night and morning for half-a-year. My father at length began to be in deep distress. I listened, and heard him in private crying for mercy, like David, out of the horrible pit, and mire and clay, 'O Lord, deliver my soul.' I began to reprove, exhort, and warn others wherever I came. My father was sometimes afraid, if I reproved the customers who came to our shop, it would give offence, and we should lose all our business. Upon which, I said, 'Father, let us trust God for once with all our concerns, and let us do this in the way of our duty, from a right principle, and if he deceives us, we will trust him no more; for none ever trusted the Lord and were confounded.' In less than a twelvemonth, instead of losing, we had more business than we ever had before."

About this time, Mr. S. began to pray in all the public and private religious meetings which he attended; and several, through the instrumentality of his exertions, were savingly brought to God, before he attempted, in a regular way, either to exhort or preach. At that period, he had no idea of being a preacher; but simply aimed at doing all the good in his power. The love of God burning in his heart constrained him to warn sinners to flee from the wrath to come, and to speak of the unsearchable riches of Christ. In a short time, the society to which he belonged increased from twelve to forty members; and the Lord gave him several who had been his companions in sin, to be his fellow-travellers in the way of holiness.

The first time he exhorted was in the Society. The class-leader put a hymn-book into his hand and requested him to give a word of exhortation. On his receiving the book he trembled; but instantly his soul was filled with the love of God, and his fear departed. There is reason to believe that the few words which he spoke on that occasion were made a blessing to every one present. An old man, one of the first converts in the town, advised him to give himself up to much reading and prayer, from a persuasion, that God intended to make him useful in the Church.

One Sunday morning while he was exhorting in the farmer's house, his father was cut to the heart by means of some expression which he used. He fell back into the chair by which he stood, and wept, and was greatly distressed. On the evening of the same day, he said, "I know not what is the matter with me; I seem stupid and foolish; nay, I seem lost." Mr. S. replied, "Then you will not be long before you are found. Father, you are not far from the kingdom of God. Christ came to seek and to save that which was lost."

"The next day," saith Mr. Shadford, "I came into the room where he (his father) was sitting with a bible on his knee. He was reading in the Psalms of David. I saw the tears running down his cheeks ; yet there appeared a joy in his countenance. I said, 'Pray, father, what now ? what is the matter ?' He instantly answered, 'I have found Christ at last. Upwards of sixty years I have lived without him in the world, in sin and ignorance. I have been all the day idle : and entered not into his vineyard till the eleventh hour. O! how merciful was he to spare, and hire me at last : he hath set my soul at liberty. O! praise the Lord! Praise the Lord, O my soul, and all that is within me bless his holy Name.' I left him rejoicing in God his Saviour, and retired to praise God for answering my prayers."

Mr. Shadford's mother was convinced of sin, by means of over-hearing him and an old man conversing in private on the subject of their Christian experience. She had been strictly moral, had feared God, and conscientiously endeavoured to serve him, according to the degree of knowledge she possessed. But, notwithstanding her former regularity of conduct, when she was thoroughly awakened, her distress of mind so affected her body, upon several occasions, that she was like a person convulsed. After some time, under a sermon preached by Mr. Samuel Meggitt, God set her soul at liberty, shed his love abroad in her heart, and enabled her to "rejoice with joy unspeakable and full of glory."

About this time, Mr. S. visited his sister, near Epworth, in order to inform her what God had done for his soul. When he began to converse on the subject of inward religion, she imagined he was beside himself; but at length she listened to him with seriousness and attention. After he had returned home, she began to revolve in her mind what he had said to her ; and thought, "How can my brother have any view to deceive me ? What interest can he have in so doing ? Certainly, my state is worse than I imagine ; he sees my state, and I do not. Besides, he seems to be another man, for he does not look, or speak, or act as he used to do." So powerfully did the amazing change which she observed in her brother, together with the pious instructions which he gave her, operate upon her mind, that she could not rest till she came to her father's house, from whence she returned home under a strong conviction that she was a guilty, miserable sinner.

Encouraged, from a thorough persuasion that God had begun a good work in his sister, Mr. S. visited her shortly after; and took her with him to hear Mr. Meggitt preach. The sermon pleased her much. A love-feast was held after preaching, and as she desired to attend it, she was, at the request of Mr. S. admitted. As the people were singing a hymn on Christ's coming to judgment, she looked up and saw all the people singing with visible joy in their countenances. She thought, "If Christ was to come to judgment now, I shall go to hell, and they will all go to heaven." Instantly she sunk down, as if dying, and lay some time before she was able to walk home. She continued praying and waiting upon God for about a fortnight; when, one day going to the well to fetch water, she found the God of Jacob open to her thirsty soul a living fountain of divine consolation; and hence, as she returned from the well, her soul magnified the Lord, and her spirit rejoiced in God her Saviour. "So merciful (saith Mr. S.) was the Lord to my family, that four of them were brought to God in less than a year. My mother lived a happy witness of the love and favour of God three years, and died in peace. My father lived upwards of four years happy in God his Saviour, and used to say, 'Now I am a little child turned of four years old.' Meaning (although near sixty-five) that he had never lived to any good purpose, or the glory of God before. About half a year before his death, the Lord so circumcised his heart, as to enable him to love God with all his powers, and rejoice in the happy assurance that the blood of Christ had cleansed him from all unrighteousness.

When his father was taken ill of his last sickness, Mr. S. was preaching in Yorkshire. When he came near home, a friend told him that his father lay dying. As soon as the good old man saw him, he was much affected; for he greatly longed to see him before he died. He said, "Son, I am glad to see thee; but I am going to leave thee; I am going to God; I am going to heaven." Mr. S. said, "Father, are you sure of it?" "Yes, (said he,) I am sure of it. I know that my Redeemer liveth. Upward of four years ago, the Lord pardoned all my sins; and half a year ago he gave me that perfect love that casts out all fear. At present, I feel a heaven within me. Surely this heaven below must lead to heaven above." "When (saith Mr. S.) I saw he was departing, I kneeled down by him, and with fervent prayer commended his soul to God; and I praise his holy name that he died in the full assurance of faith."

Mr. Shadford's sister lived a faithful witness of the love of Jesus sixteen years. She was remarkable for her strength of faith and fervency in prayer. She had eight or nine children; had nothing of this world's goods to leave them; but she left them a good example, and sent up many prayers to heaven for them. She used to say, "Brother, I believe all my children will be saved." When he seemed to doubt it, she answered, "But I pray in faith; and whatsoever we ask in prayer believing we shall receive." Her eldest daughter died before her a little, aged twenty-one, in the triumph of faith. "And (saith Mr. S.) it is remarkable, since her death, her children, as they grew up, one after another, are convinced of sin, brought to God, and join the Society."

Mr. Shadford mentions, with great affection and respect, a relation of his, who, during the course of twenty years, continued to pray for his conversion. He says that she enjoyed the love of God above fifty years; and that she died full of days and full of grace, at the very advanced age of ninety-five years.

Like most others, who, from religious principles, engage in the work of the ministry, Mr. S. had, about the beginning of his public labours, many doubts of his call to preach the gospel. He had no doubt with respect to its being his duty to do good in the contracted sphere in which he had acted for some time; but the idea of the important work of going forth publicly to call sinners to repentance, caused him to fear and tremble. After a great struggle in his mind, he resolved at last to make the trial. The first place he went to from home, was called Wildsworth, where, at that time, it is supposed, there was not an individual savingly acquainted with God. On Saturday night, he continued three or four hours in fervent prayer, that the Lord might point out his way. On Sunday morning he set out alone to the little village, where, as soon as he arrived, he gave notice of his errand, and quickly he had a house full of people to hear him. In the first prayer he was favoured with much divine assistance; and while he was engaged in it, some present began to weep. Under the preaching several were cut to the heart; and the Lord blessed his word to many. From Wildsworth he went, the same day, to East Ferry, where he preached in the street; and such was the enlargement of heart which he experienced, on both those occasions, that he returned home perfectly satisfied that God had called him to the work of the ministry.

But this satisfaction was shortly after succeeded by great discouragement which arose from a sight and sense of his weakness and ignorance. He reasoned with himself and the grand adversary, until he was ready to conclude that God required impossibilities. He concluded that they were very happy, who were called to do no more than act in a private capacity, and were not burdened with the care of the souls of others. "I gave way (saith he) to this kind of reasoning for a month; till at times I made myself almost as miserable as a demon. Then the Lord laid his chastening rod upon me, and afflicted me for a season; and shewed me the worth of poor souls perishing in the broad way to destruction." After this, he was so encouraged, that he was willing to go to any part of the world, to which God might open his way. About this time, a more than ordinary degree of divine power accompanied his ministry; and, to use his own words, God's "word was like the flaming sword which turned every way, to every heart; for, sinners fell and trembled before it, and were convinced and converted to God." The condescension of God to him excited his astonishment. As soon as his labours were blessed to the awakening of some sinners, in any place, he formed a Society, which he took the first opportunity of putting under the care of the travelling preachers.

But by loud and long preaching, (two faults which ministers ought carefully to avoid,) and by walking more than his strength could bear, together with his praying and reading many times all night, he was soon so worn down as to appear in a swift decline. In the course of some time, he fell into a severe fever, which continued seven weeks; a complaint from which he had little hopes of recovery. In this affliction he was graciously and powerfully supported; so that he was so far from desiring to remain on earth, that he desired to depart, and to be with Christ. In the midst of this affliction, after some divine impressions had been made upon his mind, one day he opened his bible on these words, "I shall not die, but live, and declare the work of the Lord." He then believed that he should recover. From this time he began to be restored to his wonted health and vigour.

(To be continued.)

SCRIPTURE ILLUSTRATED.

REMARKS ON ACTS XXIII. 2—5.

From Michaelis.

1. "Who was this Ananias? 2. How can it be reconciled with chronology, that Ananias was called, at that time, High-Priest, when it is certain, from Josephus, that the time of his holding that office was much earlier? 3. How comes it to pass that St. Paul says, 'I wist not, brethren, that he was the High-Priest;' since the external marks of office must have determined whether he were or not; a jest would have ill suited the gravity of a tribunal, and a falsehood still less the character of St. Paul. —The questions are thus answered. 'Ananias, the son of Nebedæus, was High-Priest at the time that Helena, queen of Adiabene supplied the Jews with corn from Egypt, during the famine which took place in the fourth year of Claudius, mentioned in the eleventh chapter of the Acts.

"St. Paul, therefore, who took a journey to Jerusalem at that period, could not have been ignorant of the elevation of Ananias to that dignity.——Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office, in consequence of certain acts of violence between the Samaritans and the Jews, and sent prisoner to Rome, whence he was afterwards released and returned to Jerusalem.—Now from that period he could not be called the High-Priest, in the proper sense of the word, though Josephus has sometimes given him the title of αρχιερευς taken in the more extensive meaning of a priest, who had a seat and voice in the Sanhedrim; and Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised in the mean time to the supreme dignity in the Jewish Church.

"Between the death of Jonathan, who was murdered by order of Felix, and the High-Priesthood of Ishmael, who was invested with that office by Agrippa, elapsed an interval, in which this dignity continued vacant. Now it happened *precisely in this interval*, that St. Paul was apprehended in Jerusalem: and the Sanhedrim being destitute of a president, he (Ananias) undertook, *of his own authority*, the discharge of that office, which he executed with the greatest tyranny.——It is possible, therefore, that St. Paul, who had been only a few days in Jerusalem, might be ignorant that Ananias, who had been dispossessed of the High-Priesthood, had taken upon him a trust to which he was not entitled ; he might therefore, very naturally exclaim, 'I wist not brethren that he was the High-Priest !' Admitting him, on the other hand, to have been acquainted with the fact, the expression must be considered as an indirect reproof, and a tacit refusal to recognize usurped authority.——A passage then, which has hitherto been involved in obscurity, is brought into the clearest light ; and the whole history of St. Paul's imprisonment, and conspiracy of the fifty Jews with the consent of the Sanhedrim, their petition to Festus to send him from Cesarea, with an intent to murder him on the road, are facts which correspond with the character of the times, as described by Josephus, who mentions the principal persons recorded in the Acts, and paints their profligacy in colours, even stronger than those of St. Luke.

" Whoever reads the New Testament attentively, will continually find examples of this nature. And it is sufficient, in answer to the question, ' Is the New Testament ancient and genuine ?' to reply, Compare it with the history of the times, and you cannot doubt of its authenticity."

THE ATTRIBUTES OF GOD DISPLAYED.

EXTRACT FROM MR. HUNTER'S INTRODUCTORY LECTURE ON ANATOMY.

(Concluded from page 61.)

" THE old materials which were become useless, and are swept off by the current of blood, must be separated and thrown out of the system. Therefore, glands, the organs of secretion, are given for straining whatever is redundant, vapid, or noxious, from the mass of blood ; and when strained, they are thrown out by emunctories, called organs of excretion. But now, as the machine must be constantly wearing, the reparation must be carrying on without intermission, and the strainers must always be employed. Therefore, there is actually a perpetual circulation of the blood, and the secretions are always going on.

" Even all this provision, however, would not be sufficient; for that store of blood would soon be consumed, and the fabric would break down, if there were not a provision made for fresh supplies. These we observe, in fact, are profusely scattered round her in the animal and vegetable kingdoms; and she is furnished with hands, the fittest instruments that could have been contrived for gathering them, and for preparing them in a variety of ways, for the mouth. But these supplies, which we call food, must be considerably changed; they must be converted into blood. Therefore she is provided with teeth for cutting and bruising the food, and with a stomach for melting it down: in short, with all the organs subservient to digestion.—The finer parts of the aliments only can be useful in the constitution; these must be taken up and conveyed into the blood, and the dregs must be thrown off. With this view the intestinal canal is actually given. It separates the nutritious part, which we call *chyle*, to be conveyed into the blood by the system of absorbent vessels; and the feces pass downwards, to be conducted out of the body.

" Now we have got our animal not only furnished with what is wanted for its immediate existence, but also with the power of protracting that existence to an indefinite length of time. But its duration, we may presume, must be necessarily limited; for as it is nourished, grows, and is raised up to its full strength and utmost perfection; so it must in time, in common with all material beings, begin to decay, and then hurry on to final ruin. Hence we see the necessity of a scheme for renovation. Accordingly wise Providence, to perpetuate, as well as preserve his work, besides giving a strong appetite for life and self-preservation, has made animals male and female, in order to secure the propagation of the species to the end of time.

" Thus we see, that by the very imperfect survey which human reason is able to take of this subject, the animal must necessarily be complex in his corporeal system and in its operations. He must have one great and general system, the vascular, branching through the whole for circulation; another, the nervous, with its appendages, the organs of sense, for every kind of feeling; and a third, for the union and connexion of all these parts. Besides these primary and general systems, he requires others, which may be more local or confined: one for strength, support, and protection, the bony compages; another for the requisite motions of the parts themselves, as well as for moving from place to place, the muscular part of the body; another to prepare nourishment for the daily recruit of the body, the digestive organs."

"Of all the different systems in the human body, the use and necessity are not more apparent, than the wisdom and contrivance which have been exerted in putting them all into the most compact and convenient form; in disposing them so that they may mutually receive and give helps to one another; and that all, or many of the parts, shall not only answer their principal end or purpose, but operate successfully and usefully in a variety of secondary ways. If we consider the whole animal machine in this light, and compare it with any machine in which human art has exerted its utmost; we shall be convinced, beyond the possibility of doubt, that there are intelligence and power far surpassing what humanity can boast of.

"One superiority in the natural machine is peculiarly striking.—In machines of human contrivance or art, there is no internal power, no principle in the machine itself, by which it can alter and accommodate itself to an injury which it may suffer, or make up any injury which admits of repair. But in the natural machine, the animal body, this is most wonderfully provided for, by internal powers in the machine itself; many of which are not more certain and obvious in their effects, than they are above all human comprehension as to the manner and means of their operation. Thus, a wound heals up of itself; a broken bone is made firm again by a callus; a dead part is separated and thrown off; noxious juices are driven out by some of the emunctories; a redundancy is removed by some spontaneous bleeding; a bleeding naturally stops of itself; and a great loss of blood from any cause, is, in some measure, compensated by a contracting power in the vascular system, which accommodates the capacity of the vessels to the quantity contained. The stomach gives information when the supplies have been expended; represents with great exactness, the quantity and quality of what is wanted in the present state of the machine; and in proportion as she meets with neglect, rises in her demand, urges her petition in a louder tone, and with more forcible arguments. For its protection, an animal body resists heat and cold in a very wonderful manner, and preserves an equal temperature in a burning and in a freezing atmosphere."

THE MAGNIFICENCE, BEAUTY, AND HARMONY OF THE WORKS OF GOD.

> " The simplest scene which nature's pencil draws,
> Affords morality. The sloping lawn,
> Where nature sleeps upon her velvet couch ;
> The hill, first favour'd with Aurora's kiss,
> And lowly vale, where plenty feeds her lambs,
> Convey their lessons to reflecting man." SIR H. WOTY.

THE universe may be considered, with great propriety, as a splendid palace where the Deity resides ; and the earth, as one of its spacious apartments. In the great outlines of nature, to which art cannot reach, and where the utmost efforts of man must have been ineffectual, God himself has finished every thing with amazing magnificence, grandeur and beauty. Where is harmony so complete, symmetry so exact, and sublimity so apparent, as in the works of the Almighty ? Our beneficent Father has considered these parts of nature as peculiarly his own ; as parts which no creature could have strength or skill to amend : he has, therefore, made them incapable of alteration, or of more perfect regularity. The heavens and the firmament, with all their grand and complicated appendages, exhibit in the most striking manner, the transcendent wisdom, goodness, power, and glory of the great Architect. Yes :

> " The spacious earth and spreading flood
> Proclaim the wise and powerful God !
> And his rich glories from afar,
> Sparkle in every rolling star." WATTS.

Astronomers, who are best skilled in the symmetry of systems, can find nothing there that they can alter for the better. In this great theatre of Jehovah's glory, a thousand suns, like our own, animate their respective systems, appearing, and vanishing at Divine command. We behold our own bright luminary fixed, in the centre of its system, wheeling its planets in times proportioned to their distances, and at once dispensing light, heat, and action. The earth also is seen with its two-fold motion, producing by the one, the change of seasons; and by the other, the grateful vicissitudes of day and night. With what silent magnificence is all this performed! With what seeming ease! The works of art are performed by interrupted force; and their noisy progress discovers the obstructions they receive; but the earth, with a silent, steady rotation, successively, presents every part of its bosom to the sun, at once imbibing nourishment and light from that parent of vegetation and fertility. Is there not something which whispers within, that to this Creator reverence and homage are due, by all the rational beings composing the vast population of his wide extended empire. Every object, whether immense or minute, should serve as a monitor to man. The star and the insect, the fiery meteor and the flower of spring, the verdant field and the lofty mountain, the purling rivulet and the wide stupendous ocean, all exhibit a supreme power, before which the race of mortals should worship and adore. The royal Poet, not only expressed himself in loftiness of language, but also with propriety of sentiment, when he said, "The heavens declare the glory of God, and the firmament sheweth his handy work," and should not every rational and intelligent creature, join in that majestic hymn, in celebrating the praises of the founder of worlds?

The scenes of nature contribute powerfully to inspire that serenity which heightens their beauties, and is necessary to our full enjoyment of them. By a secret sympathy, the soul catches the harmony which she contemplates; and the frame within assimilates itself to that without. In this state of sweet composure, we become susceptible of virtuous impressions from almost every surrounding object. The patient ox is viewed with generous complacency; the guileless sheep with pity; and the playful lamb, with emotions of tenderness and love. We rejoice with the horse in his liberty and exemption from toil, while he ranges at large through enamelled pastures. We are charmed with the song of birds, soothed with the buz of insects, and pleased with the sportive motions of fishes. But a taste for natural beauty is subservient to higher purposes; the cultivation of it not only refines and humanizes, but dignifies and exalts the affections. It elevates them to the admiration and love of that Being, who is the grand Author of all that is fair, sublime, and good in the visible creation. The characters of grandeur and magnificence are so legibly inscribed upon the general face of nature, that the most untaught eye cannot fail to read them. Let the great powers of nature be brought into action, and still more sublime and awful appearances rise to our view. Let woods and forests wave before the stormy winds; let ocean "heave from his extended bed," and roll his threatening billows to the sky; let volcanoes pour forth pillars of smoke and melted torrents from their fiery caverns; let lightnings dart their vivid fires through the sky, whilst thunders roar among the bursting clouds; what imagination shall remain unimpressed with emotions of admiration mingled with terror? Let it now be observed, that the Book of Nature may be read with peculiar advantage, when we hold in our hand, at the same time, the Sacred volume of divine revelation, and view it in this highly polished mirror. Philosophy is no natural enemy to religion; but a mighty incentive to it, when properly used. We find the inspired writers frequently directing our attention to the works of nature. To illustrate the greatness of his power, our God is represented, as measuring the waters in the hollow of his hand, as comprehending the dust of the earth in a measure, and as weighing the mountains in scales, and the hills in a balance. The heavens declare his glory in silent, but forcible language: a language which may be heard and understood throughout all the earth, by men of every colour, and of every tongue. When the prophets would exhibit and illustrate those infinite resources of wisdom and knowledge that guide the conduct of the Eternal Jehovah; they tell us, "That as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." To point out in energetic language, and to paint in glowing colours, the mighty efficacy of the word of God: some of the grand resources, and means of general fertilization, are resorted to by the evangelical prophet: "For, as the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." To excite us to put our trust and confidence in God, they represent him as the great and stupendous

Being, "Who hath stretched forth the heavens, and laid the foundations of the earth—as the God that divided the sea, when the waves thereof roared—who cut Rahab and wounded the dragon—and made the depths of the sea a way for the ransomed to pass over." To comfort the mourners, and raise the drooping spirit, and desponding mind, the strongest and the most beautiful things in nature are referred to by the sublime prophet: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee." Then he adverts to the mines where are deposited sparkling gems, a part of the riches of nature, the treasures of the earth: "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colours, and thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Objects also sublime and beautiful in the creation of God, are frequently borrowed as similies to express the glories of the illustrious Saviour, "God manifest in the flesh." The sun shining in his strength, resembles the splendour of his countenance; the whiteness of snow, the colour of his hair; and the roar of many waters, the sound of his voice. And though we are fully assured that the whole realm of nature might be examined and explored in vain, to find a metaphor that would completely express his worth, his glory, or his grace; yet these similitudes afford some faint ideas of his transcendant greatness and ineffable glories.

* * *

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MISS URSULA MILLWARD, OF EVESHAM, WORCESTERSHIRE, ENGLAND.

In a letter from her father, an itinerant Methodist Preacher, to the Editor of the London Methodist Magazine.

(Concluded from page 68.)

THEN she said, "I wish it was day, that all the people in the town might come and see how a Christian can die." She was then asked, if there were any in particular that she would like to see, on which she mentioned several individuals, who were accordingly sent for. While the messenger was away she said, "Now I must rest a little, but I am afraid my strength will not hold out till they come; give me a little wine and water, and pray for me, that I may be able to say something to them." When they arrived, she said to one, "O my dear, I am glad to see you, how do you do? I am happy, I wish you were as happy as I am, you may in a few weeks be like me; you must not be light and trifling, you have a never-dying soul to save; and remember, you must not put off the work of salvation. I shall never see you more in this world; but I trust I shall see you in heaven." To several others she spoke to the same effect. To one "I fear you are in the way to destruction; you cannot be offended with me now, for I am dying. O what would you do if you were dying?" To another she said, "Here you see me, I am dying, but O how happy! O turn to the Lord, and love him, then you will be happy. You must not only appear to be a Christian; that will not do." Then she proceeded "Bless the Lord, he has given me strength for this. O how I love all the world. I wish I may be the means of saving one soul! O that we may all meet in heaven!" Mrs. M. asked her if she would have a funeral sermon preached on account of her death; she first said "No;" but after some time she said "Yes, I think I will, perhaps it will be of use to some who may attend to hear." Then said Mrs. M. "Who shall preach it?" "Why," said she turning to Mr. M. "It will be too much for father, you must preach it Mr. Allen." "What text will you have?" "O I do not know, I am only a little girl; Mr. Allen must choose." "And where will you be buried?" She replied with the greatest readiness and composure, "In the chapel yard." This makes it plain that she had seriously thought the business over, though she had mentioned it to no one. She then said, "It is long in coming; how much longer will it be!" Mrs. M. answered,

"Every beating pulse you tell,
Leaves but the number less."

She said, "O *that's beautiful.*" Then calling Mrs. M. to her, she said, "Promise me you will not shed a tear for me." "No, my dear," said Mrs. M. "I cannot promise that." "Well then," said she, "You must support and comfort father, and we shall soon meet again; I know we shall, and I will welcome you to heaven." Soon after, she said, "I now can say, for me to live would be Christ, and to die is gain;" then receiving a little wine and water, she said, "I am afraid it is too good, I fear it will support me too long." Then she broke out, "O what a good time is this!" I said to her, "My dear, you have now quite the advantage of *us*;" she answered, "Yes, I have, O how I pity you!" Then she said, "Pray on." When we rose from our knees, having been favoured with another plentiful shower of grace, she said, "How is she?" meaning her mother, whose feelings had compelled her to leave the room. Being informed she was happy in the happiness of her child, she turned to Mr. M. and said, "How sudden it is! I did not think I should die." Said Mr. M. "You are now the Lord's, my dear." "Yes, father, I am not yours now. Pray for me, that I may not shrink." She then broke out in singing,

"My soul through my Redeemer's care,
Sav'd from the second death I feel,
My eyes from tears of dark despair,
My feet from falling into hell."

She then cried out, "*Sing* the other verse," meaning,

"Wherefore to him my feet shall run,
My eyes on his perfections gaze;
My soul shall live for God alone,
And all within me shout his praise."

This was a memorable moment; she called upon all to sing, and her power of voice was remarkable, for she was heard, distinctly, above all the rest by those who were below stairs; and the emphasis which she laid on the words made it plain that every power of her soul was engaged; and it was observed, I believe, by most of those who were present, that the joy she experienced was visible in her countenance. She then turned to Mr. M. and said, "I am going first, father; I used to sing,

"Together let us sweetly live,
Together let us die;"

But I am going first; we have been united, but the union is dissolved." Hearing the chimes go twelve, she said, "O, I am thinking of the singing in heaven; the chimes are so solemn. I hope before the clock strikes again, I shall be in glory." Then she said, "How long it holds! still pray for me." Her father said, "My dear you are safe;" she answered, "Yes, I know I am; be sure to comfort my dear mother, and pray for me, that I may be able to give her up." Mr. M. addressing her, called her his little angel; she said, "Yes, I shall be an angel, I *know* I shall." Mr. M. said, "My love, I shall often think of you when I am returning from my country places, after preaching in the evenings; and I believe I shall feel great union with your spirit." She answered, "Yes, father, I will attend you, and be your guardian angel, and mother's too, if God permit." Then she said "I am unworthy of all that which is now conferring upon me. Father, I shall praise him forever, yes, for *ever* and *ever*. We all must die, and why not at fourteen, as well as at eighty or ninety?" After a short pause she said, "I have been thinking what a happy little life mine has been, and O what a mercy, that such a little life should be crowned with such a glorious end. Bless the Lord that I ever came to Evesham, for my afflictions here have brought me nearer to the Lord." She then said to Mr. M. "Write to Mr. Wilson, give my love to him, and tell him that while he is reading your letter I am in glory; for I *know* I shall." After she had disposed of some of her books to her friends, her father said, "You give your heart to God:" "Yes," she answered, "*My all.*" Then she said, "These are the happiest moments I ever felt." Some time after she said, "Go and see how mother is; how is she, father? tell her I hope she will not shed a tear for me." About this time the doctor came into the room, to whom she said, "Sir, I am so happy, that I would not live for any thing. I shall soon be in heaven, to praise God through all eternity, I know I shall. I have given up father and mother, and they have given me up." Some time after, she said, "I have been very much blessed since I came to Evesham, by reading a chapter of the Word of God every day upon my knees; and I would recommend the practice to every Christian." Her father said, "I hope Christ is still precious?" She answered, "O yes, I must not lose sight of him, I shall not be here long; and though I pass through the valley and shadow of death, I will fear no evil." Then she asked, " have I grieved any one ?" It was replied, " No, you have done us all good ; she said, " That is what I wanted, and if I should be but in the least degree a means of saving one soul, what a happiness would it be to my mind." Having paused a little, she said, " The world creeps in, but the Lord is a sun and shield ; O still pray for me. Those words of Dr. Watts were mentioned to her :—

" Could I but stand where Moses stood
And view the landscape o'er."

She instantly answered, " I am now viewing it." Again, she said, " Pray for me, I am getting very weak ; but he will be with me, I am his. O Lord thy will be done." It was said to her, " A little longer my love ;" she replied, " Yes, its at my heart. I have thought often," said she, " of Betsy James," (a pious young woman, who died happy some time since in South Wales) ; " I can say with her, I shall soon be in heaven, singing glory, glory, glory." Being asked if it were not painful for her to speak, she replied, " Never, never mind that, the pain of life will soon be past." I advised her to compose herself and get a little sleep ; she answered, " I cannot sleep, how can I ?" It was asked, " Why ?" She said, " Because I am going to heaven, I long to be dissolved and to be with Christ ;" and taking her father's hand, she said, " Feel my breast, I cannot live long." He answered, " No, my dear, your fluttering spirit will soon take its flight." She said, " O yes, it will gloriously." It was now about three o'clock on Tuesday morning, an hour we did not expect her to see. She begun to sleep a little, which she continued to do at intervals, till day light, when she became again wakeful, and said, " I thought I should have been in heaven this morning." Her father answered, " My dear, you will soon behold a brighter sun than this." She said, " I *shall*, and cast my crown before him, lost in wonder, love and praise." " Then," she said, " do impress what I have said on the Miss C.'s. I have for some time past felt great love for their souls ;" and added, " O father, I am very glad I thought of it, lend Miss C— Janeway's Tokens ; it has been a great blessing to me." We then prayed with her, and when we had done, she said, " Come now, let me be swallowed up in God." Shortly after, she fell into a slumber, when all present thought the solemn moment was come; and accordingly we all kneeled down around the bed, to commit her spirit into the hands of God. But, to our great surprise, she revived again. I purposely avoided saying any thing to her, knowing what exertions she had made in the course of the night, and wishing her to sleep. But her wakeful spirit led her to make many profitable observations, particularly on our Lord's promise to the dying thief, "This day shalt thou be with me in Paradise," which she seemed to dwell upon with great delight. She said, "My body will not support the joy I felt some time since, but I am still happy. Do you think I have deceived myself?" I replied, "No, there is no reason to think that." "No," said she, "I have not." Then she said, "I have not the joy I had last night;" but I said, "You have the same confidence?" "O yes," said she, "I have." After this, she lay musing some time, and then said with delightful composure, "My grace is sufficient for thee, my strength is made perfect in thy weakness." I said, "Have you still bright views of heaven?" "O yes, very glorious, just the same as last night; the Lord is with me, he will bring me off more than conqueror." In the evening the doctor attended her, and gave us some small encouragement to hope; and as she was desirous to know his opinion, it was with the utmost care communicated to her. She answered, "The will of the Lord be done; I am clay in the hands of the Potter; the Lord's will be done with me; he will bring me through." I observed that "Looking forward to the change was more painful than the change itself." "O," said she, "we must look beyond the change. I cannot help thinking how happy I shall be in heaven. O I long to be gone." I said, "God loves you my dear:" she answered, "He does." Shortly after she said, "I choose neither life nor death." On Wednesday morning the enemy of souls made a dreadful effort to rob this precious child of God of her comfort; and for a time her conflict with the powers of darkness was very great. She several times cried out, "O I cannot stay my mind on God;" and as often repeated, "Pray for me;" and a number of times we most solemnly and earnestly pleaded with God. I also read some hymns, and a chapter on the sufferings of Christ. Her face now began to recover its wonted gladness, and she said, "By the grace of God I will bear it with patience."

Her mind was now comfortable, and her countenance placid.

"Tell me," said she, "the promises;" and while I was reciting some of them she often repeated them with me, with the greatest apparent pleasure. In the course of the day she often exclaimed, "O Death, where is thy sting! O Grave, where is thy victory?" She often asked after her parents, and said, "I feel for them very much; "but when she was told that they were happy in her happiness, it seemed to give her great satisfaction. In the night she slept a little several times, and about one o'clock on Thursday morning she said, "I bless the Lord for helping me so far, it has been a comfortable night." From this time she was restless, desiring sleep; but unable to compose herself for many minutes together. The hand of death was evidently upon her, and about a quarter before five, on October 5th, 1815, she breathed out her happy spirit into the hands of her Redeemer, without a struggle or a groan.

* * *

MISCELLANEOUS.

ASBURY COLLEGE.

It affords us real satisfaction to be able to lay before our readers the following information, relative to The Asbury College, recently established in the City of Baltimore. Many sincere friends of Methodism have long realized the great deficiency in the methods and means of education; and have regreted the want of seminaries, under the special direction, and superintendence of that religious community to which they are united. A laudable zeal, for the establishment of such institutions, is now prevailing in different sections of the United States. The Asbury College has probably exceeded in its progress, considering the short time it has been established, any literary institution in this country. The character of the President, the Rev. Samuel K. Jennings, M. D. is too well known to need any recommendation from us. His comprehensive mind, illuminated by the principles of solid science, has long been employed in designing a system on which a knowledge of the important branches of literature might be obtained with the greatest ease and facility. The *Plan*, and actual operations of the Asbury College, will demonstrate that these exertions have not been ineffectual. The Constitution of this College makes it necessary that the President must forever be a Minister of the Methodist Episcopal Church. The Trustees are to be elected annually by ballot, who must be thirty years of age; of, at least, five years standing in the Methodist Church, and resident in Baltimore. Candidates for the itinerant ministry are to have tuition without charge; and, as soon as funds can be provided to defray the expence, any number of the sons of itinerant ministers of the Methodist Episcopal Church, will also be admitted to the utmost extent of the means provided. And whenever ways and means can be procured, the candidates for the itinerant ministry will be furnished with board and tuition to any number for which the necessary provision is made by the friends of the Institution. It will be the province of the Conference to recommend the candidates for each of these benevolent purposes

There are now about *one hundred and seventy* Students and Scholars in this Seminary, whose progress, taken collectively, surpasses any thing commonly exhibited in public Schools.

The communications from the Professors will give to the public some idea of their respective abilities, and of the probable efficiency of their plans of instruction.

Professor Blackburn, by long experience, has acquired the talent of making the mathematicks both easy and delightful—an attainment as rare as excellent. And Professor Power, by an unusual attention to his department, has likewise introduced some very valuable improvements in the method of communicating classical learning.

THE EDITORS.

To the Rev. S. K. Jennings, M. D. President of the Asbury College of Maryland.

Baltimore, January, 1818.

DEAR SIR,

I report to you the progress of my department in this seminary. I do this the more willingly, because my pupils have been frequently applauded by you, and because many of them stand high in my own estimation.

In the short period of six months, since the commencement of my labours here, I have accomplished a task, which, I know has occupied two years in colleges, with the manners of which I am intimately acquainted, and which rank as respectable institutions in this country. I have carried two classes through the whole of Euclid, plain and solid, in the modern way, or rather in my own way; through Mensuration of surfaces and solids: also through Logarithms; the theory and practice of plane Trigonometry, Surveying, &c. One class has finished simple equations in Algebra, and a second, quadraticks, and a few have progressed in the theory and practice of Spherics.

Yet notwithstanding this great attention to the Mathematicks, the progress of my whole department, in the minor branches, is very remarkable. Geography has been taught by methods peculiarly my own, and with uncommon success. To reading, writing, cyphering, and grammar, we have paid great attention, and in all these our improvement merits praise. The sum is:—we have attended to the sciences as if they were our only employment; and to the minor branches as though the sciences were no part of our study.

Some of these branches have caused immense trouble to myself and to my pupils, owing, chiefly, to the difficulty of unlearning bad habits, which they had, almost universally, acquired. This part of our task has called for no ordinary exertions. We have found it an Herculean labour, and such it continues to be, and such it will continue to be, until our pupils can be entirely educated from the very beginning, upon the plan we have adopted. But we have undertaken a great work, and we must not be deterred by difficulties, whilst we possess the means to surmount them. To describe all those minutely, and to designate the means I have used to obviate them, would exceed the compass of a letter. I assert that there never was placed in my hands a more heterogenous mass of materials, crude, and unprepared, wholly unacquainted with the true method of science;—they had every thingto learn; yet the greater part have done well, and many merit the highest praise.

You saw my notice preparatory to the late examination, and you enquired with some degree of earnestness, if what I proposed to do, was possible. I perceived that you were incredulous, and perhaps afraid that I should commit myself. I had the pleasure to tell you in the Eutaw church, before highly respectable auditors, that I had fulfilled my promise, and that I had never witnessed an examination of superior merit in Europe or America. If any should deem this vanity, I care not, I now repeat my assertion.

If I have any real claims to the praise that some of my friends have bestowed upon me, I freely own that I owe much to my experience in America. Seventeen years, the most valuable part of my life, have been occupied in the southern states. There I have been a pioneer of science; and I have the pleasure to know, that my toils there are known and respected.

I was strongly prejudiced in favour of the method of the Grecian schools, or rather, in favour of this method as used in the schools of the British Empire. But I soon found it necessary to adopt a plan widely different from their prolix and tedious manner; and, in many respects, new;—at least new to myself. I was opposed by ignorance, presumption and prejudice; but I persevered, and I now find that this new method will probably prevail. It is adopted in the military and marine academies of France and England, and it will soon be the only one used in the United States.

I expect that we shall be able, during this year, to introduce the higher sciences amongst our students. With many of them the preparatory work is already done, and the foundation laid for an excellent superstructure.

My time in this country has been, almost wholly, devoted to the business of teaching, and to collegiate discipline. I have therefore given my attention principally to matters of utility rather than of speculation. I have acted under the impression, that the teachers best calculated to do real good, aré they who can, with ease and clearness, explain the works of the illustrious inventors and discoverers who have preceded them;—and who, as far as possible divest them of their technical form and phraseology.

I congratulate you, Sir, upon the dignified and liberal plan, that your trustees have adopted. They contemplate their professors, as men who possess zeal and talents, and who are not to be unduly controled. They have wisely ordained, that their teachers shall give proofs of their fitness, and that they shall not be finally appointed or displaced, but by a large majority of the board. —They moreover give to them all the profits of their toil. Under such circumstances, there can be here no scramble for the loaves and fishes. It will be impossible for an incompetent man, however well supported by his friends, to hold an office in this institution, and to hang as a dead weight upon it: such things I have seen in other places.

Permit me, Sir, to express my grateful sense of the conduct observed toward me, by you and the trustees; in their unanimously conferring upon me, the professorship of Mathematicks, Philosophy and Astronomy, requiring only my previous consent; I appreciate this as the strongest proof of their confidence in me.

Long accustomed to occupy the chair of professor in other colleges, there was no charm for me in the title, and indeed I had determined never again to wear it. I thought to bestow the remainder of my life on the improvement of youth in a system of my own, and was on my way to effect this object, when I accidentally became acquainted with you. I liked your plan, and I soon discerned in you, those qualities that are essential in every public institution. I mean industry, talents, and decision; wherever the professors of a college unite these qualities, with real skill in their several departments, and where they are not trammelled by improper and pragmatic interference from abroad, the institution must prosper.

I take this opportunity also to acknowledge your patronage of my daughters, and your kindness and attention to them. The female academy over which they now preside, with great credit to themselves, and advantage to their pupils, was planned and put into operation by you. Their School is now crowded with young ladies, and they only want for room to extend their plan. I once thought it probable that they would not toil for bread; but it is honourable to them that they now render useful to their sex, the liberal education which they received from able masters, under my own inspection; though intended, when bestowed upon them, for their own amusement, or for the circles of private society.

The mode of education adopted by them, is, as far as circumstances will permit, similar to that which we have chosen for the Asbury College. They wish to pay great attention to mental improvement, and but very little to the puerile trifles, with which the time of young women is too frequently wasted. Wise and learned men, are now generally agreed, that the common routine of female education, is miserably defective. In every instance where the experiment has been fairly tried, women have kept pace with men, in the race of literature and science.—There is no sex in mind. The position is fully proved by the works of learned women in our own day. Excuse this digression. Old men will sometimes speak of themselves. I return to the subject of our college.

One circumstance seems to merit peculiar notice:—It has been suggested that the admission of small boys, into a collegiate system, necessarily proves injurious to it. In some instances this cannot be denied. The cause is easily assigned. Professors of science or of profound literature, are disgusted with the dull monotony of Abecedarian elements, and can hardly descend to the drudgery of teaching them. They often select favourites from amongst the elder pupils, on whom they bestow too much attention: they deem the honour of their respective departments concerned, and to bring forward a few favourite scholars, with eclat at an examination, seems their only object.

Our college acts upon a broader and more liberal scale; our professors descend from the rostrum to assist the tutors in conducting the almost infant mind. They feel the importance of forming in its juvenile state the judgment, which they are destined to direct, in its more advanced stages of improvement. It is but two centuries, since the Jesuits were the most learned men, and the most excellent teachers in Europe; they condescended to develope the latent talents even of children, and they thus produced many illustrious characters, who were an honour to the age in which they lived. Contrast the conduct of these venerable men toward their pupils, with that used in some of our modern systems, and it is possible that, with all our boasted light and learning, the balance will appear against us. The minor schools of this seminary, conducted as they now are, will furnish to the higher wards, a regular supply of well prepared students, accustomed to the exercise of reason from its early dawn, with the saving of half the time and half the expense incurred in the customary mode. Such youths will moreover give us much less trouble than we shall be compelled to encounter from the promiscuous admission of grown boys, whose prominent qualities, too often, are, ignorance, conceit and insolence. I have, more than once, seen the college militant, to suppress the stupid insubordination of these adult dolts who come to the seminary, presenting one hand for the minimum pittance of learning, while the other is reserved for offensive or defensive operations. This is the real cause of all the insurrections that, so frequently, disgrace our seminaries. Our youths are not trained up in the love of order, the love of science, and submission to the laws. They therefore soon grow weary of the yoke, and use all their energy to shake it off. Unable to appreciate the incalculable worth of learning, they assert their liberty; an imaginary insult rouses the college to rebellion, the dunces take the lead, and social feeling induces the well disposed and orderly students to lend their support, or to be silent spectators of misrule and riot. This is not conjecture,—I have seen the whole acted out to the life.

Respectfully yours, &c.

GEORGE BLACKBURN.

To the Rev. Samuel K. Jennings, M. D. President of the Asbury College of Maryland.

Baltimore, January, 1818.

SIR,

In compliance with your request, I give the outline of the plan of instruction observed in my department. I own, I feel pleasure in submitting it to you, as an enlightened and scientific man, and who, at our late examination in the Eutaw church, witnessed its efficiency. I have uniformly endeavoured to avoid the tediousness of the old scholastic method, of communicating classical knowledge. Wherever it is pursued, I am not surprised to find, this elegant and useful branch of education much neglected. It is a well known fact, and which is evinced by every day's experience, that many youths, though confined to the study of the Greek and Latin languages for the term of two or three years, have scarcely advanced beyond the elementary authors. Too much time is commonly occupied in the reiteration of declensions, conjugations, and rules of syntax; yet notwithstanding this great expense of time and labour, youths thus educated, are seldom capable of critically analysing, even the few authors they have read. To remedy these inconveniences and to obviate the common-place objections to the study of the classicks; I have adopted the plan which I now pursue, and which I have uniformly found to be practically efficient. By means of it, I enable my pupil to surmount innumerable difficulties, and animate him to pursue with alacrity and zeal, the attainment of literature. When he has learned the declensions and conjugations, I give him some easy author to translate, and I myself, become his Grammar and Dictionary. In this way, I translate, parse, and analyze, with him for one month. By the improvement he makes in this short period, I generally find him prepared to commence some of the elementary authors, and thus with ease introduce him, at once, to the study of the classicks. This method, it is obvious, gives much additional labour to the teacher, but smooths the path of learning for the scholar. The mode of instruction pursued at this important period of the student's progress, will accordingly as it is well or ill conducted, fix his taste for classick learning, or probably induce his final abandonment of it. I therefore give my pupil, not only the meaning, but the beauties of the author. I compare the notes of different commentators, take inferences from the whole, and assign my reasons for the inferences so taken. By this means, his judgment is called into action, he is obliged not only to translate, and to analyze in a general way, but also to give an account of every peculiar turn of expression, that occurs in his author. I have thus sketched two important stages of my plan. There remains a third, namely, the complete acquisition of language. In this, I entirely dispense with the common school-boy style, and lead my pupil into the spirit and feelings of his author, and when I have once gained this point, I deem my success as almost certain. He becomes enthusiastically fond of his studies, his inventive powers are called forth, his imagination becomes vivid, and his language classical and elegant. This, Sir, is the general outline of my plan;—to detail all the minutiæ, would exceed the compass of a letter.

I am, Sir, with sentiments of respect and esteem,
Your obedient humble servant,
MICHAEL POWER.

Communication from Dr. Jennings to the Editors af the Methodist Magazine.

Mr. Blackburn has been but little accustomed to solicit patronage, it has always been in his power to command it when he pleased: he has indeed, often met with instances of friendship, and of kindness; but, so far as his professional duties are concerned, he has always repaid them with interest.

From numerous testimonies in his favour, it may not be improper to give the following to the public.

From the right Reverend James Madison, D. D. President of the college of William and Mary, and Bishop of Virginia.

William and Mary College, Nov. 4, 1811.

I do hereby certify, that Mr. G. Blackburn has acted as Professor of Mathematicks in this college, during the last seven years, and that he has evinced, not only an extensive and profound acquaintance with these sciences, but also the happiest talent in rendering them accessible to all those who have been engaged, under his direction, in the pursuit of this important branch of collegiate education.

[Signed] J. MADISON, President.

From the Reverend Jonathan Maxey, S. T. D. President of the College of South Carolina.

Columbia, Sept. 6, 1815.

DEAR SIR,

* * * * * * * * I have no doubt that your instructions in Mathematicks, for three months, will be of more importance to your pupils, than those of ordinary teachers for as many years. Parents are not aware of the injury done to their sons, by incompetent teachers. The deficiency of mathematical knowledge is generally great in most of the youths that enter this college, and this deficiency retards and embarrasses them during the whole course of their college studies: this you know from your own experience here. * * * * * * * *

Your mode of teaching is so scientifick, and you render every subject so intelligible, that your pupils are astonished to find themselves capable of comprehending the most difficult and abstruse principles with ease and facility.

* * * * * * * * J. MAXEY.

Mr. Blackburn.

I would observe that Dr. Maxey has been many years president of different colleges in the United States, and is a man of profound learning, genius and eloquence. With him Professor Blackburn maintained an uniformly good understanding, during the three years that he delivered lectures in the college of South Carolina.

The most grateful incense that a teacher can receive is the applause of his own ingenuous pupils:—the Professor has frequently enjoyed this pleasure, and it has amply compensated him for the many instances of stupid malevolence which he has had to encounter, and which is, too often, the portion of men who render themselves useful to mankind by superior talents.

From his pupils of the South Carolina College, in his opinion, one of the most excellent classes that he ever taught, he received the following letter.

South-Carolina College, June 10, 1815.

SIR,

* * * * * You have exhibited toward us that attention and respect which demand reciprocity, and which ensure perpetual remembrance. It is not merely our own private interest that prompts regret for your departure; but our earnest solicitude for the welfare of the institution, and for the diffusion of science.

In whatever circumstances you may hereafter be placed, it cannot but afford you pleasure to reflect that many of the young literati of our country, will recall the name and talents of Mr. Blackburn, with ideas of the fondest regret. * * * * * * * * *

Signed by the COMMITTEE, &c.

One of his pupils, deservedly a favourite one, succeeds him in the Professorship of Mathematicks, &c. in the college of William & Mary.—Professor Campbell, is a lover of learning, and of science:—and though still a young man, is greatly useful to Virginia. It is, perhaps, not quite correct to give the page of private correspondence to the public eye; but as the following is at once honourable to him, and to Professor Blackburn, he will excuse the liberty.

Williamsburg, July 16, 1817.

MUCH ESTEEMED PRECEPTOR,

* * * * * * * * I congratulate you on your return to a part of the country, that must long acknowledge your faithful and ministerious services. Of you it may be said, without the semblance of adulation, that you have given to the youth of this, and other of our states, an impulse and taste for scientifick pursuits altogether unknown before; and by a faculty, as rare as wonderful, have shown the true mode of teaching the sciences, by divesting them of all the pomp which pedantry had mingled with truth: you have evinced what an eminent philosopher has very justly observed,—that the Mathematicks, though the most difficult of all the various branches of literature, are, indeed, when properly pursued, the language of nature.

F. CAMPBELL.

Mr. Blackburn.

Another favourite pupil of his, now Professor of the sciences in the college of Athens, Georgia, Mr. Camak, addresses him in language equally flattering. In a word he justly wears the only laurels which he esteems as truly valuable; the praise of men whose minds he has helped to cultivate, and whose merits he appreciated while they were yet strangers to their own worth.

SAMUEL K. JENNINGS.

Extract from the regulations of the Asbury College.

Of the President.

I. To the president is committed the superintendance of the interests and reputation of this institution, which he is bound to maintain and promote by every exertion in his power.

II. He is to see that prayers are made, morning and evening, and he will call attention to the evidences, general principles, and morality of the christian religion, at his own discretion.

III. He is *ex officio* president of the faculty, and the administrator of all their decisions in cases of discipline.

IV. Once in every week, or oftener, at discretion, he will make particular inquiry into the progress of every student and scholar individually, and reprove the indolent, or encourage and applaud those who continue to do well.

V. He will deliver lectures upon ancient history, chronology, ancient Geography, Metaphysicks, Moral Philosophy, and Civil Polity.

Of the Professors.

To the professor of mathematicks and natural philosophy, is committed the instruction of the several wards in which are taught arithmetick, including the doctrine of proportion; vulgar and decimal fractions; the extraction of roots; algebra; the elements of Euclid; plane and solid mensuration; logarithms; plane and spherical trigonometry, with the branches depending directly upon them, as surveying, navigation, and nautical astronomy; conic sections; the application of algebra to geometry; the principles of fluxions, and every thing in practical astronomy necessary to determine the latitude and longitude of places by sea or land; natural philosophy, &c. all which he will fully explain and demonstrate.

He will give weekly lectures upon these subjects.

To the professor of languages, are specially committed the several wards in which are taught the Latin, Greek, and French languages. In giving his instructions he will use the following books, viz.

For the Latin course;—Latin grammar; Corderius; Historia Sacra; Eutropius or Viri Romæ; four first books of Cæsar's Commentaries; Virgil's Eclogues; Sallust; first six books of the Æneid; Horace's Odes; Cicero; Livy; Horace's Satires, Epistles, and Art of Poetry; Terence; Virgil's Georgics; and the Annals of Tacitus.

For the Greek course;—Greek grammar; such selections from the four Gospels as the faculty may direct; Lucian; first four books of the Cyropedia; Acts of the Apostles; first six books of Homer; Demosthenes; Longinus; Euripides.

And, should a more extensive course be required, the remaining classicks will be introduced at the discretion of the faculty.

The French language shall be taught by the ordinary course of reading, exercises, &c.

He will give weekly lectures, written or extempore, explanatory of the principles and philosophy of language.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

REVIVAL OF THE WORK OF GOD IN A SCHOOL.

(Concluded from page 73.)

I yet cherish the consoling idea, and shall carry it with me to my grave, as the dearest reward for all my sufferings, that in the great day of accounts, the *efficacy* of these instructions will appear, and that some redeemed souls will bless God in eternity for this quarter's tuition.

My uncommon exertions in inclement weather, being engaged almost every evening, as well as attending school by day, so impaired my health, that at the close of the quarter, with extreme regret, I relinquished the school.

It has pleased my merciful Creator to raise me again to health and strength. O that my usefulness may increase, my gratitude heighten, and my spared life be devoted anew to the service of my God.

In witnessing the events, thus imperfectly narrated, I had frequent occasion to notice how wonderfully religious feelings expand and elevate the human mind, even in the early stages of youth.

Children of limited education, and by no means extraordinary capacity, discovered on some occasions a pertinence of thought, and accuracy of judgment, that would not have disgraced a theologian.

With a lad, aged eleven years, I had one morning the following conversation--"My dear Alfred, why did you weep last evening; were you afraid that God would send you to hell?"—"I was, for I thought I was the greatest sinner in the world, and I had lived so long in sin, that I thought I could not be pardoned."—"Do you now feel distressed on account of your sins?" "I am sorry I ever committed *one sin*, because God is holy and I wish to be *like him*, but I hope he will forgive me." "And what is the ground of your hope?" "JESUS." This reply was inexpressibly affecting.—"My dear child," I replied, "trust in Jesus; he is able to save to the uttermost all that come to God through him; but tell me what has produced this change in your feelings?"

"Why last night, I thought I could take no more comfort in my wicked plays, and if God did not save me, and make me a Christian, I should be miserable as long as I lived, and when I died go to hell; so I thought if I died praying, and went to hell praying, it could be no worse for me: so after I got home from meeting, I went by myself and kneeled down, and thought if God would not save me, I would die on the spot. I could not speak a word, but *my heart prayed*, and God heard me, and sent the comforter to my soul. I had new thoughts and new hopes—I felt that the blood of Christ could wash all my sins away, and I praised God for salvation by Jesus Christ; and was so happy, that I cried as much because I had found Christ, as I did when I was distressed. It was very odd that I should *cry* when I was so happy."

This simple detail, uttered with all the pathos of genuine sensibility, was extremely pleasing, and I made a memorandum of the conversation in my *Diary*, from which I have now copied it verbatim. For my own part, however, "*odd*" the little Alfred might think it, I could not help weeping too; but my tears were the expression of grateful transport.

On another occasion, I said, to a youth of fourteen, "Do you feel willing to leave all your young companions, and join the despised followers of the lowly Jesus?" "Oh, no, no," he answered with quickness, "I want they should all go with me.—I am sure they would, if they knew how sweet the love of Jesus is.—But Oh———if they will not"———The gush of sensibility prevented his finishing the sentence. Surely these children were taught of God—and surely there is a divine reality, in the blessed religion of Jesus.

The limits of this communication will not permit me to detail farther particulars. I could write a volume of the interesting occurrences of this winter. If at any time, I am depressed with the weight of the trials which I have since been called to encounter, I can look back to these events, for consolation and support—and Oh! what is it to me, whether my path through this dreary world be smooth or thorny, while I can humbly indulge the dear idea, that I have been, in the hand of the Almighty, an instrument of *some little good*, to the souls of my fellow creatures?

From this narrative, let teachers of youth be encouraged to persevering exertions, for the spiritual good of their pupils.—

Let them present the young immortals, committed to their charge, to the mercy of God, in frequent prayer, and never fail to improve every opportunity, to impress the value of religion on their tender minds ; and let youth and children learn, that the God who sent his Son to redeem their souls from endless woe, is well pleased with an early dedication of their ransomed powers to his service.

With most ardent wishes, that this little narrative may be useful to some of the readers of the Magazine, I submit it to you for publication, and with it transmit my best wishes for the success of your exertions in the cause of God. While your extensive labours, it is hoped, with the blessing of the Almighty, may bring *many* souls to embrace a crucified Redeemer, I also in my humble sphere may emulate the plaudit, "*Thou hast been faithful over a* FEW."

Accept, my brethren, the assurance, that while no one more truly needs, none will more heartily reciprocate your personal intercessions at the Throne of Grace, than your friend and sister, in our common Saviour.

C. M. T.

Extract of a letter from the Presiding Elder of the Kennebec District, N. E. Conference, to J. Soule.

Sidney, Jan. 22, 1818.

DEAR BROTHER,

I have the happiness of announcing to you the prosperity of Zion in this section of the work. We had a Camp Meeting in this town last September, when Bishop George visited us, and I think we have never before had one of such general utility in this vicinity. Fairfield and Clinton have shared the most largely in the blessing. Not much short of an hundred have since professed converting grace in Fairfield. Seventy have already united with us in society, and not one has yet gone to any other people. A considerable number of the converts are people of middle age, and of established characters, as good citizens. This adds great strength to the old society. The work is still progressing.

Orrington has been visited in mercy, and the revival is still advancing. Bucksport is just beginning to receive the shower, and the prospect is very promising. Belmont and Northport are now enjoying the smiles of heaven, and manifestations of grace in bringing home the travail of the Redeemer's soul. The work has commenced among the German inhabitants of Waldoborough, by a providence worthy of note. The settled minister refused to baptize the children of the German inhabitants, unless they would join the church, which they did not feel free to do. By a German brother, they were directed to present them to brother Mc. G. Accordingly, a number from the neighbourhood of the Bridge attended his appointment a few miles distant, and had their children baptized. But the best is, the parents were awakened, went home penitent, and soon found pardon through Christ. This introduced brother Mc. G. into the neighbourhood of the Bridge, which has produced a very considerable awakening, and in very respectable families.

O. B.

SINCE the commencement of the great revival of religion which is now progressing in the city of Baltimore, and which began in December last, about *eight hundred* members have been added to the Methodist Episcopal Church. We have not heard of the state of the work in other congregations; but presume if it prevails among them to any considerable extent, the public will be informed of it—a thing very desirable. In our next number we hope to be able to lay before our readers a detailed account of this great and blessed work.

Our subscribers will excuse the omission of the obituary and poetical departments in this number, as they could not be filled up without leaving unpublished some of the interesting information which the number contains.—The account of the revival of religion in Troy we hope to be able to publish in our next.

THE

METHODIST MAGAZINE.

FOR APRIL, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 89.)

34. If it were possible to summon up to the presence of the mind, the whole mass of spoken testimony, it would be found that what was false bore a very small proportion to what was true. For many obvious reasons, the proportion of the false to the true must be also small in written testimony. Yet instances of falsehood occur in both; and the actual ability to separate the false from the true, in written history, proves that historical evidence has its principles and its probabilities to go upon.—There may be the natural signs of dishonesty. There may be the wildness and improbability of the narrative. There may be a total want of agreement on the part of other documents.—There may be the silence of every author for ages after the pretended date of the manuscript in question. There may be all these, in sufficient abundance, to convict the manuscript of forgery and falsehood. This has actually been done in several instances. The skill and discernment of the human mind upon the subject of historical evidence have been improved by the exercise. The few cases in which sentence of condemnation has been given, are so many testimonies to the competency of the tribunal which has sat in judgment over them, and give a stability to their verdict, when any document is approven of. It is a peculiar subject, and the men who stand at a distance from

it may multiply their suspicions and their scepticism at pleasure; but no intelligent man ever entered into the details, without feeling the most familiar and satisfying conviction of that credit and confidence, which it is in the power of historical evidence to bestow.

35. Now, to apply this to the object of our present division, which is to ascertain the age of the documents, and the person who is the author of it. These are points of information which may be collected from the performance itself. They may be found in the body of the composition, or they may be more formally announced in the title-page—and every time that the book is referred to by its title, or the name of the author and age of the publication are announced in any other document that has come down to us, these points of information receive additional proof from the testimony of subsequent writers.

36. The New Testament is bound up in one volume, but we would be underrating its evidence if we regarded it only as one testimony, and that the truth of the facts recorded in it rested upon the testimony of one historian. It is not one publication, but a collection of several publications, which are ascribed to different authors, and made their first appearance in different parts of the world. To fix the date of their appearance, it is necessary to institute a separate enquiry for each publication; and it is the unexcepted testimony of all subsequent writers, that two of the gospels, and several of the epistles, were written by the immediate disciples of our Saviour, and published in their lifetime. Celsus, an enemy of the Christian faith, refers to the affairs of Jesus as written by his disciples. He never thinks of disputing the fact; and from the extracts which he makes for the purpose of criticism, there can be no doubt in the mind of the reader, that it is one or other of the four gospels to which he refers. The single testimony of Celsus may be considered as decisive of the fact, that the story of Jesus and of his life was actually written by his disciples. Celsus writes about a hundred years after the alleged time of the publication of this story; but that it was written by the companions of this Jesus, is a fact which he never thinks of disputing. He takes it up upon the strength of its general notoriety, and the whole history of that period furnishes nothing that can attach any doubt or suspicion to this circumstance. Referring to a principle already taken notice of, had it been the history of a philosopher instead

of a prophet, its authenticity would have been admitted without any formal testimony to that effect. It would have been admitted, so to speak, upon the mere existence of the title-page, combined with this circumstance, that the whole course of history or tradition does not furnish us with a single fact, leading us to believe that the correctness of this title-page was ever questioned. It would have been admitted, not because it was asserted by subsequent writers, but because they made no assertion upon the subject, because they never thought of converting it into a matter of discussion, and because their occasional references to the book in question would be looked upon as carrying in them a tacit acknowledgment, that it was the very same book which it professed to be at the present day. The distinct assertion of Celsus, that the pieces in question were written by the companions of Jesus, though even at the distance of one hundred years, is an argument in favour of their authenticity which cannot be alleged for many of the most esteemed compositions of antiquity. It is the addition of a formal testimony to that kind of general evidence, which is founded upon the tacit or implied concurrence of subsequent writers, and which is held to be perfectly decisive in similar cases.

37. Had the pieces which make up the New Testament been the only documents of past times, the mere existence of a pretension to such an age, and to such an author, resting on their own information, would have been sustained as a certain degree of evidence that the real age and the real author had been assigned to them. But we have the testimony of subsequent authors to the same effect; and it is to be remarked, that it is by far the most crowded, and the most closely sustained series of testimonies, of which we have any example in the whole field of ancient history. When we assigned the testimony of Celsus, it is not to be supposed that this is the very first which occurs after the days of the apostles. The blank of a hundred years betwixt the publication of the original story and the publication of Celsus, is filled up by antecedent testimonies, which, in all fairness should be counted more decisive of the point in question. They are the testimonies of Christian writers, and, in as far as a nearer opportunity of obtaining correct information is concerned, they should be held more valuable than the testimony of Celsus. In some cases, their reference to the books of the New Testament is made in the form of an express quotation, and the

author particularly named. In other cases, the quotation is made without reference to the particular author, and ushered in by the general words, "*as it is written.*" And besides, there are innumerable allusions to the different parts of the New Testament, scattered over all the writings of the earlier fathers. In this last case, there is no express citation; but we have the sentiment, the term of expression, the very words of the New Testament repeated so often, and by such a number of different writers, as to leave no doubt upon the mind, that they were copied from one common original, which was at that period held in high reverence and estimation. In pursuing the train of references, we do not meet with a single chasm from the days of the original writers. Not to repeat what we have already made some allusion to, the testimonies of the original writers to one another, we proceed to assert, that some of the fathers, whose writings have come down to us, were the companions of the apostles, and are even named in the books of the New Testament. St. Clement, bishop of Rome, is, with the concurrence of all ancient authors, the same whom Paul mentions in his epistle to the Philippians. In his epistle to the church of Corinth, which was written in the name of the whole church of Rome, he refers to the first epistle of Paul to the former church. "Take into your hands the epistle of the blessed Paul the apostle."—He then makes a quotation which is to be found in Paul's first epistle to the Corinthians. Could Clement have done this to the Corinthians themselves had no such epistle been in existence? And is not this an undoubted testimony not merely from the mouth of Clement, but on the part of the churches both of Rome and Corinth, to the authenticity of such an epistle? There are in this same epistle of Clement, several quotations of the second kind, which confirm the existence of some other books of the New Testament; and a multitude of allusions or references of the third kind, to the writings of the evangelists, the Acts of the Apostles, and a great many of these epistles which have been admitted into the New Testament. We have similar testimonies from some more of the fathers, who lived and conversed with Jesus Christ. Besides many references of the second and third kind, we have also other instances of the same kind of testimony which Clement gave to St. Paul's first epistle to the Corinthians, than which nothing can be conceived more indisputable. Ignatius, writing to the church of Ephesus, takes notice of St. Paul's epistle to that church; and Polycarp, an immediate disciple of the apostles, makes the same express reference to St. Paul's epistle to the Philippians, in a letter addressed to that people. In carrying our attention down from the apostolical fathers, we follow an uninterrupted series of testimonies to the authenticity of the canonical scriptures. They get more numerous and circumstantial as we proceed,—a thing to be expected from the progress of Christianity, and the greater multitude of writers, who come forward in its defence and illustration.

38. In pursuing the series of writers, from the days of the apostles down to about one hundred and fifty years after the publication of the pieces which make up the New Testament, we come to Tertullian, of whom Lardner says, "that there are perhaps more and longer quotations of the small volume of the New Testament in this one Christian author, than of all the works of Cicero, though of so uncommon excellence for thought and style, in the writers of all characters for several ages."

39. We feel ourselves exposed in this part of our investigation, to the suspicion which adheres to every Christian testimony. We have already made some attempts to analyse that suspicion and its ingredients, and we conceive, that the circumstance of the Christians being an interested party, is only one, and not perhaps the principal of these ingredients. At all events, this may be the proper place for disposing of that one ingredient, and for offering a few general observations on the strength of the Christian testimony.

40. In estimating the value of any testimony, there are two distinct subjects of consideration; the person who gives the testimony, and the people to whom the testimony is addressed. It is quite needless to enlarge on the resources which, in the present instance, we derive from both these considerations, and how much each of them contributes to the triumph and solidity of the Christian argument. In as far as the people who give the testimony are concerned, how could they be mistaken in their account of the books of the New Testament, when some of them lived in the same age with the original writers, and were their intimate acquaintances, and when all of them had the benefit of an uncontrolled series of evidence, reaching down from the date of the earliest publications to their own times? Or, how can we suspect that they falsified, when there runs through their writings

the same tone of plainness and sincerity, which is allowed to stamp the character of authenticity on other productions; and, above all, when, upon the strength even of heathen testimony, we conclude that many of them, by their sufferings and death, gave the highest evidence that man can give, of his speaking under the influence of a real and honest conviction? In as far as the people who received the testimony are concerned, to what other circumstances can we ascribe their concurrence, but to the truth of that testimony? In what way was it possible to deceive them upon a point of general notoriety? The books of the New Testament are referred to by the ancient fathers, as writings generally known and respected by the Christians of that period. If they were obscure writings, or had no existence at the time, how can we account for the credit and authority of those fathers who appealed to them, and had the effrontery to insult their fellow Christians by a falsehood so palpable, and so easily detected? Allow them to be capable of this treachery, we have still to explain how the people came to be the dupes of so glaring an imposition; how they could be permitted to give up every thing for a religion, whose teachers were so unprincipled as to deceive them, and so unwise as to commit themselves upon ground where it was impossible to elude discovery.—Could Clement have dared to refer the people of Corinth to an epistle said to be received by themselves, and which had no existence? or, could he have referred the Christians at large to writings which they never heard of? And it was not enough to maintain the semblance of truth with the people of their own party. Where were the Jews all the time? and how was it possible to escape the correction of these keen and vigilant observers? We mistake the matter much, if we think, that Christianity at that time was making its insidious way in silence and in secrecy, through a listless and unconcerned public. All history gives an opposite representation. The passions and curiosity of men were quite upon the alert. The popular enthusiasm had been excited on both sides of the question. It had drawn the attention of the established authorities in different provinces of the empire, and the merits of the Christian cause had become a matter of frequent and formal discussion in courts of judicature. If, in these circumstances, the Christian writers had the hardihood to venture upon a falsehood, it would have been upon safer ground than what they naturally adopted. They would never have hazarded to assert what was so open to contradiction, as the existence of books held in reverence among all the churches, and which yet nobody either in or out of these churches ever heard of. They would never have been so unwise as to commit in this way a cause, which had not a single circumstance to recommend it but its truth and its evidences.

41. The falsehood of the Christian testimony on this point, carries along with it a concurrence of circumstances, each of which is the strangest and most unprecedented that ever was heard of. First, That men, who sustained in their writings all the characters of sincerity, and many of whom submitted to martyrdom, as the highest pledge of sincerity which can possibly be given, should have been capable of falsehood at all.—Second, That this tendency to falsehood should have have been exercised so unwisely, as to appear in an assertion perfectly open to detection, and which could be so readily converted to the discredit of that religion, which it was the favourite ambition of their lives to promote and establish in the world. Third, That this testimony could have gained the concurrence of the people to whom it was addressed, and that, with their eyes perfectly open to its falsehood, they should be ready to make the sacrifice of life and of fortune in supporting it. Fourth, That this testimony should never have been contradicted by the Jews, and that they should have neglected so effectual an opportunity of disgracing a religion, the progress of which they contemplated with so much jealousy and alarm. Add to this, that it is not the testimony of one writer, which we are making to pass through the ordeal of so many difficulties. It is the testimony of many writers, who lived at different times, and in different countries, and who add the very singular circumstance of their entire agreement with one another, to the other circumstances equally unaccountable, which we have just now enumerated. The falsehood of their united testimony is not to be conceived. It is a supposition which we are warranted to condemn, upon the strength of any one of the above improbabilities taken separately. But the fair way of estimating their effect upon the argument, is to take them jointly, and, in the language of the doctrine of chances, to take the product of all the improbabilities into one another. The argument which this product furnishes for the truth of the Christian testimony, has, in strength and

conclusiveness, no parallel in the whole compass of ancient literature.

42. The testimony of Celsus is looked upon as peculiarly valuable, because it is disinterested. But if this consideration gives so much weight to the testimony of Celsus, why should so much doubt and suspicion annex to the testimony of Christian writers, several of whom, before his time, have given a fuller and more express testimony to the authenticity of the gospels? In the persecutions they sustained; in the obvious tone of sincerity and honesty which runs through their writings; in their general agreement upon this subject; in the multitude of their followers, who never could have confided in men that ventured to commit themselves, by the assertion of what was obviously and notoriously false; in the check which the vigilance, both of Jews and Heathens exercised over every Christian writer of that period; in all these circumstances, they give every evidence of having delivered a fair and unpolluted testimony.

43. II. We shall now look into the New Testament itself, and endeavour to lay before the reader the internal marks of truth and honesty, which are to be found in it.

44. Under this head, it may be right to insist upon the minute accuracy, which runs through all its allusions to the existing manners and circumstances of the times. To appreciate the force of this argument, it would be right to attend to the peculiar situation of Judea, at the time of our Saviour. It was then under the dominion of the Roman emperors, and comes frequently under the notice of the profane historians of that period. From this source we derive a great variety of information, as to the manner in which the emperors conducted the government of their different provinces; what degree of indulgence was allowed to the religious opinions of the people, whom they held in subjection; in how far they were suffered to live under the administration of their own laws; the power which was vested in the presidents of provinces; and a number of other circumstances relative to the criminal and civil jurisprudence of that period. In this way there is a great number of different points in which the historians of the New Testament can be brought into comparison with the secular historians of the age. The history of Christ and his apostles contains innumerable references to the state of public affairs. It is not the history of obscure and unnoticed individuals. They had attracted much of the public

attention. They had been before the governors of the country. They had passed through the established forms of justice; and some of them underwent the trial and punishment of the times. It is easy to perceive, then, that the New Testament writers were led to allude to a number of these circumstances in the political history and constitution of the times, which came under the cognizance of ordinary historians. This was delicate ground for an inventor to tread upon; and particularly, if he lived at an age subsequent to the time of his history. He might in this case have fabricated a tale, by confining himself to the obscure and familiar incidents of private history; but it is only for a true and a cotemporary historian, to sustain a continued accuracy, through his minute and numerous allusions to the public policy and government of the times.

(To be continued.)

EXTRACT FROM BEATTIE'S ESSAY ON TRUTH.

Fatalists are fond of inferring moral necessity from physical, in the way of analogy. But some of their arguments on this topic are most ridiculously absurd. "There is," says Voltaire's *Ignorant Philosopher*, "nothing without a cause. An effect without a cause, are words without meaning. Every time I have a will, this can only be in consequence of my judgment good or bad; this judgment is necessary; therefore so is my will." All this hath been said by others: but what follows, is, I believe, peculiar to the *Ignorant Philosopher*. "In effect," continues he, "it would be very singular, that all nature, all the planets, should obey eternal laws, and that there should be a little animal, five feet high, who, in contempt of these laws, could act as he pleased, solely, according to his caprice." Singular! aye, singular indeed. So very singular, that yours, Sir, if I mistake not, is the first human brain that conceived such a notion. If man be free, no body ever conceived, that he made himself so in contempt of the laws of nature; it is in consequence of a law of nature, that he is a free agent. But passing this, let us attend to the reasoning. The planets are not free agents;—therefore it would be very singular that man should be one. Not a whit more singular, than that this same animal of five feet should perceive, and think, and read, and write, and speak; attributes, which no astronomer of my acquaintance has ever supposed to belong to the planets, notwithstanding their brilliant appearance, and stupendous magnitude. We do too much honour to such reasoning, when we reply to it in the bold, but sublime words of a great genius:

"Know'st thou th' importance of a soul immortal?
Behold this midnight glory, worlds on worlds!
Amazing pomp! redouble this amaze;
Ten thousand add: and twice ten thousand more;
Then weigh the whole; ONE SOUL outweighs them all,
And calls th' astonishing magnificence
Of unintelligent creation, poor."

Some fatalists deny, that our internal feelings are in favour of moral liberty. "It is true," says a worthy and ingenious author, "that a man by internal feeling, may prove his own free will, if by free-will be meant the power of doing what a man wills or desires; or of resisting the motives of sensuality, ambition, &c. that is free-will in a popular sense. Every person may easily recollect instances, where he has done these several things. But these are entirely foreign to the present question. To prove that a man has free-will in the sense opposite to mechanism, he ought to feel that he can do different things, while the motives remain exactly the same. And here I apprehend the internal feelings are entirely against free-will, where the motives are of a sufficient magnitude to be evident: where they are not, nothing can be proved." (Hartley.) Questions of this kind would be more easily solved, if authors would explain their doctrine by examples. When this is not done, we cannot always be sure that we understand their meaning, especially in abstract subjects; where language, after all our care, is often equivocal and inadequate. If I rightly understand this author, and am allowed to examine his principles by my own experience, I must conclude that he very much mistakes the fact. Let us take an example. A man is tempted to the commission of a crime: his motive to commit it, is the love of money, or the gratification of appetite: his motive to abstain, is a regard to duty or to reputation. Suppose him to weigh these motives in his mind, for an hour, a day, or a week: and suppose, that during this space, no additional consideration occurs to him on either side: which, I think, may be supposed, because I know it is possible, and I believe often happens.—While his mind is in this state, the motives remain precisely the same; and yet it is to me inconceivable, that he should at any time, during this space, feel himself under a necessity of committing, or under a necessity of not committing the crime. He is indeed under a necessity either to do or not to do: but every man in such a case, feels that he has it in his power to choose the one or the other.

Again: suppose two men in the circumstances above-mentioned, to yield to the temptation, and to be differently affected by a review of their conduct; the one repining at fortune, or fate, or providence, for having placed him in too tempting a situation, and solicited him by motives too powerful to be resisted; the other blaming and upbraiding himself for yielding to the bad motive, and resisting the good. I would ask, which of these two kinds of remorse or regret is the most rational? The first, according to the doctrine of the fatalists; the last, according to the universal opinion of mankind. No divine, no moralist, no man of sense, ever supposes true penitence to begin, till the criminal becomes conscious, that he has done or neglected something which he ought not to have done or neglected; a sentiment which would be not only absurd, but impossible, if all criminals and guilty persons believed, from internal feeling, that what is done could not have been prevented. Whenever you can satisfy a man of this, he may continue to bewail himself, or repine at fortune, but his repentance is at an end. It is always a part of the language of remorse, "I wish the deed had never been done: wretch that I was, not to resist the temptation." Does this imply, that the penitent supposes himself to have been under a necessity of committing the action, and that his conduct could not possibly have been different from what it is? To me, it seems to imply just the contrary. And am not I a competent judge of this matter? Has not this been often the language of my soul? And will any man pretend to say, that I do not understand my own thoughts, or that he knows them better than I? All men, indeed, have but too frequent experience of at least this part of repentance; then why multiply words, when by facts it is easy to determine the controversy?

I have conversed with many people of sense on the subject of this controversy, concerning liberty and necessity. To the greater part, the arguments of Clarke and others, in vindication of liberty, seemed quite satisfying; others owned themselves puzzled with the subtilties of those, who took the opposite side of the question; some reposed full confidence on that consciousness of liberty which every man feels in his own breast: in a word, as far as my experience goes, I have found all the impartial, the most sagacious and virtuous part of mankind, enemies to fatality in their hearts; willing to consider the arguments for it as rather specious than solid; and disposed to receive, with joy and thankfulness, a thorough vindication of human liberty, and a logical confutation of the opposite doctrine.

It has been said, that philosophers are answerable, not for the consequences, but only for the truth of their tenets; and, that if a doctrine be true, its being attended with disagreeable consequences will not render it false. We readily acquiesce in this remark; but we imagine it cannot be meant of any truth but what is certain and incontrovertible. No genuine truth did ever of itself produce effects inconsistent with real utility. But many principles pass for truth, which are far from deserving that honourable appellation. Some give it to all doctrines which have been defended with subtilty, and which, whether seriously believed, or not, have never been logically confuted. But to affirm that all such doctrines are certainly true, would argue the most contemptible ignorance of human language, and human nature. It is therefore absurd to say, that the bad consequences of admitting such doctrines ought not to be urged as arguments against them.—Now, there are many persons in the world, of most respectable understanding, who would be extremely averse to acknowlekge that the doctrine of necessity has ever been demonstrated beyond all possibility of doubt. I may, therefore be permitted to consider it as a controvertible tenet, and to expose the absurdities and dangerous consequences with which the belief of it may, and must be attended.

Mr. Hume endeavours to raise a prejudice against this method of refutation. He probably foresaw, that the tendency of his principles would be urged as an argument against them; and being somewhat apprehensive of the consequences, as well he might, he insinuates, that all such reasoning is no better than personal invective. "There is no method of reasoning," says he, "more common, and yet more blameable, than in philosophical debates to endeavour the refutation of any hypothesis, by a pretence of its dangerous consequences to religion and morality. When any opinion leads into absurdities, it is certainly false; but it is not certain that an opinion is false, because it is of dangerous consequence. Such topics, therefore, ought entirely to be forborne, as serving nothing to the discovery of truth, but only to make the person of an antagonist odious." If your philosophy be such, that its consequences cannot be unfolded, without rendering your person odious, pray, Mr. HUME, who is to blame? you, who contrive, and publish it, or I, who criticise upon it? There is a kind of philosophy so salutary in its effects, as to endear the person of the author, to every good man; why is not yours of this kind? If it is not, as you yourself seem to apprehend, do you think that I ought to applaud your principles, or suffer them to pass unexamined, even though I am certain of their pernicious tendency? or that, out of respect to your person, I ought not to put others on their guard against them. Surely you cannot be so blinded by self-admiration, as to think it the duty of any man to sacrifice the interest of mankind to your interest, or rather to your reputation as a metaphysical writer. If you think so, I must take the liberty to differ from your judgment in this, as in many other matters.

Nor can I agree to what our author says of this method of reasoning, that it tends nothing to the discovery of truth. Does not every thing tend to the discovery of truth that disposes men to think for themselves, and to consider opinions with attention, before they adopt them? And have not many well-meaning persons rashly adopted a plausible opinion on the supposition of its being harmless, who, if they had been aware of its bad tendency, would have proceeded with more caution, and made a better use of their understanding?

This is truly a notable expedient for determining controversy in favour of licentious theories. An author publishes a book, in which there are many doctrines fatal to human happiness, and subversive of human society. If, from a regard to truth, and to mankind, we endeavour to expose them in their proper colours, and, by displaying their dangerous and absurd consequences, to deter men from rashly adopting them without examination; our adversary immediately exclaims, "This is not fair reasoning: this is personal invective." Were the sentiments of the public to be regulated by this exclamation, licentious writers might do what mischief they pleased, and no man durst appear in opposition, without being hooted at for want of breeding. It is happy for us, that the law is not to be brow-beaten by insinuations of this kind, otherwise we should hear some folks exclaim against it every day, as one of the most ungenerous things in the world. And truly they would have reason; for it cannot be denied, that an indictment at the old Bailey has much the air of a personal invective; and banishment, or burning in the hand, amounts nearly to a personal assault; nay, both have often this express end, to make the person of the criminal odious: and yet, in his judgment, perhaps, there was no great harm in picking a pocket of a handkerchief, value thirteen pence, provided it was done with a good grace. Let not the majesty of the science be offended by this allusion; I mean not to argue from it, for it is not quite similar to the case in hand. That those men act the part of good citizens, who endeavour to overturn the plainest principles of human knowledge, and to subvert the foundations of all religion, I am far from thinking; but I would be extremely sorry to see any other weapons employed against them than those of reason and ridicule, chastised by decency and truth. Other weapons this cause requires not; nay in this cause, all other weapons would do more harm than good. And let it still be remembered, that the object of our strictures is not men, but books; and that these incur our censure, not because they bear certain names, but because they contain certain principles.

Some of the fatalists are willing to reconcile their system with our natural notions of moral good and evil; but all they have been able to do is, to remove the difficulty a step or two farther off. But the most considerable of that party are not solicitous to render these points consistent. If they can establish necessity, they leave natural religion to shift for itself. Mr. HUME, in particular, affirms, that on his principles it is impossible for natural reason to vindicate the character of the Deity. Had this author been possessed of one grain of that modesty which he recommends in the conclusion of his Essay; had he thought it worth his while to sacrifice a little pittance of ignominious applause to the happiness of human kind; he would have shuddered at the thought of inculcating a doctrine which he knew to be irreconcileable with this great first principle of religion; and of which, therefore, he must have known, that it tended to over-form the only durable foundation of human society and human happiness.

The asserters of human liberty have always maintained, that to believe all actions and intentions necessary, is the same thing as to believe that man is not an accountable being, or, in other words, not a moral agent. And indeed this notion is natural to every person who has the courage to trust his own experience, without seeking to puzzle plain matter of fact with verbal distinctions and metaphysical refinement. But, it is said, the sense of moral beauty and turpitude still remains with us, even after we are convinced that all actions and intentions are necessary; that this sense maketh us moral agents; and therefore, that our moral agency is perfectly consistent with our necessary agency. But this is nothing to the purpose; it is putting us off with mere words. For what is moral agency, and what is implied in it? This at least must be implied in it, that we ought to do some things and not to do others. But if every intention and action of my life is fixed by eternal laws, which I can neither elude nor alter, it is as absurd to say, to me, You ought to be honest to-morrow, as to say, You ought to stop the motion of the planets to-morrow. Unless some events depend upon my determination, *ought*, and *ought not*, have no meaning when applied to me. Moral agency further implies that we are accountable for our conduct; and that if we do what we ought not to do, we deserve blame and punishment. My conscience tells me, that I am accountable for those actions only that are in my power; and neither blames nor approves, in myself or in others, that conduct which is the effect, not of choice, but of necessity. Convince me that all my actions are equally necessary, and you silence my conscience forever; or, at least, prove it to be a fallacious and impertinent monitor: you will then convince me that all circumspection is unnecessary, and all remorse absurd. And is it a matter of little moment, whether I believe my moral feelings authentic and true, or equivocal and fallacious? Can any principle be of more fatal consequence to me, or to society, than to believe, that the dictates of conscience are false, unreasonable, or insignificant? Yet this is one certain effect of my becoming a fatalist, or even sceptical in regard to moral liberty.

I observe that when a man's understanding begins to be so far perverted by debauchery, as to make him imagine his crimes unavoidable, from that moment he begins to think them innocent, and deems it a sufficient apology, that, in respect of them, he is no longer a free, but a necessary agent. The drunkard pleads his constitution, the blasphemer urges the invincible force of habit, and the sensualist would have us believe, that his appetites are too strong to be resisted. Suppose all men so far perverted as to argue in the same manner with regard to crimes of every kind ;—then it is certain, that all men would be equally disposed to think all crimes innocent. And what would be the consequence ? Licentiousness, misery, and desolation, irremediable and universal. If God intended that men should be happy, and that the human race should continue for many generations, he certainly intended also that men should believe themselves free, moral, and accountable creatures.

BIOGRAPHY.

MEMOIR OF MR. GEORGE SHADFORD.

(Continued from page 95.)

Having preached occasionally for part of two years in the Epworth Circuit, and been a great blessing to many, he was, at the Bristol Conference, in the year 1768, appointed to labour in the west of Cornwall. " This (saith he,) was a good year to me. I often wondered how the people could bear with my weakness; but the Lord owned his poor servant, and gave me to see the fruit of my labours. I was one day in great danger of losing my life the first time I crossed Hale ; but two men, at a distance, suddenly called aloud, bidding me stop and come back. Had I gone a few yards further, myself and horse must have been inevitably swallowed up in a quicksand. I felt thankful, and went on admiring the watchful providence of God, my gracious and almighty Deliverer."

Mr. S. laboured the following year in Kent, where he was exercised with various trials ; but in the midst of them all he was powerfully supported, and had the great happiness of seeing several sinners brought to a saving acquaintance with God. In 1770, he was sent to Norwich, and appointed to be what was then termed the Assistant, but since the death of Mr. Wesley, the

Superintendent. On account of the mean opinion which he formed of his piety and talents, his appointment to that important office greatly exercised his mind. During his stay at Norwich, a revival took place, in the course of which several experienced the renewing and comforting influences of the Holy Spirit.

"After staying (saith Mr. Shadford,) two years at Norwich, I went to the Leeds Conference, where I first saw Captain Webb. When he warmly exhorted the preachers to go to America, I felt my spirit stirred within me to go; more especially when I understood that many hundreds of precious souls were perishing through lack of knowledge, scattered up and down in various parts of the woods, and had none to warn them of their danger. When I considered that we had in England many men of grace and gifts far superior to mine, but few seemed to offer themselves willingly, I then saw my call more clearly. Accordingly, Mr. R. and I offered ourselves to go the spring following, when I received a letter from Mr. W. informing me that I was to embark with Captain Webb at Bristol."

In censuring a superstitious attention to dreams, it is going to an unwarrantable length, to assert that none of them are of a divine nature. Surely the Father of spirits can instruct by "visions in the night, when deep sleep falleth upon men;" and that he frequently does so, we have indubitable evidence. What proper judge and lover of truth, however much opposed to superstition, can possibly imagine that the following dream was the product of "either" a "multitude of business," or the effect of thought driven at random?

"When I arrived at Pill, (saith Mr. S.) where the ship lay, an awful dream, which I had six years before, was brought to my mind. I thought in my sleep I received a letter from God, which I opened and read, the substance of which was as follows: 'You must go to preach the gospel in a foreign land, unto a fallen people, a mixture of nations.' I thought I was conveyed to the place where the ship lay, in which I was to embark, in an instant. The wharf and ship appeared as plain to me as if I had been awake. I replied, 'Lord, I am willing to go in thy name; but I am afraid a people of different nations and languages will not understand me.' An answer to this was given, 'Fear not, for I am with thee.' I awoke, awfully impressed with the presence of God upon my mind, and was really full of divine love; and a relish of it remained upon my spirit for many days. I could not tell what this meant, and revolved these things in my mind for a long time. But when I came to Pill, and saw the ship and wharf, then all came fresh to my mind. I said to brother R. this is the ship, the place, and the wharf, which I saw in my dream six years ago. All these things were the means of strengthening and confirming me that my way was of God."

On Good Friday, Mr. Shadford and the companion of his voyage, set sail for America; and after a comfortable voyage of eight weeks, they arrived safe at Philadelphia, where they were kindly received by a hospitable and loving people. In a few days after their arrival, Mr. S. crossed the river Delaware, and went to Trenton, where, in the course of a month, he added thirty-five to the Society, many of whom experienced much divine consolation.

In his tour through the Jerseys, he had an opportunity of conversing with Mr. John Brainard, brother to the justly celebrated missionary, Mr. David Brainard. "We conversed (saith Mr. S.) about two hours very profitably, about his brother David, and the Indians he had the care of; about Methodism and inward religion. He heartily wished us good luck, and said he believed the Lord had sent us upon the Continent to revive inward religion amongst them."

Mr. Shadford's next remove was to New-York, where he spent four months, with great satisfaction. He went to that city with fear and trembling; being much cast down, from a sense of his unworthiness, and inability to preach to the edification of so polished and sensible a people. But his God, whom he found to be better to him than his boding fears had suggested, made him the instrument of a blessed revival there. During his short stay at New-York, fifty members were added to the society; several backsliders were restored to their first love; and an earnest desire was excited in many believers for all the mind that was in Christ.

Mr. S. gives a very pleasing account of the Society at Philadelphia, in which many, during his stay there, were turned from the evil of their ways. When he was about leaving that city, the following remarkable circumstance happened, an account of which will be given in his own words.

"When I went, saith he, to the inn where my horse was, and had just entered into the yard, I observed a man fixing his eyes upon me, and looking earnestly until he seemed ashamed, and blushed very much. At length he came up to me and abruptly said, 'Sir, I saw you in a dream last night. When I saw your back as you came into the yard I thought it was you; but now that I see your face, I am sure that you are the person. I have been wandering up and down until now, seeking you.' Saw *me* in a dream, said I, what do you mean? 'Sir, said he, I did, I am sure I did: and yet I never saw you with my bodily eyes before. Yesterday in the afternoon I left this city and went as far Schuylkill river, intending to cross it, but began to be uneasy, and could not go over it; I therefore returned to this place, and last night, in my sleep, saw you stand before me; when a person from another world bade me seek for you until I found you, and said you would tell me what I must do to be saved. He said also that one particular mark by which I might know you was, that you preached in the streets and lanes of the city.' Having spoken this, he immediately asked, 'Pray Sir, are not you a minister?' I said, 'Yes, I am a preacher of the gospel; and it is true that I preach in the streets and lanes of the city, which no other preacher in Philadelphia does. I preach also every Sunday morning at nine o'clock in Newmarket.' I then asked him to step across the way to a friend's house, where I asked him from whence he came. He answered, 'From the Jerseys.' I asked whether he had any family; he said, 'Yes, a wife and children.' I asked where he was going; he said, 'he did not know.' I likewise asked, Does your wife know where you are; he said, 'No; the only reason why I left home was, I had been very uneasy and unhappy for half a year past, and could rest no longer, but came to Philadelphia.'

"I replied, 'I first advise you to go back to your wife and children, and take care of them, by obeying God in the order of his providence. It is unnatural, said I, to leave them in this manner: for even the birds of the air provide for their young. Secondly, you say you are unhappy; therefore the thing you want is religion; the love of God, and of all mankind; righteousness, peace, and joy in the Holy Ghost. When this takes possession of your heart, so as to destroy your evil tempers, and root out the love of the world, anger, pride, self-will, and unbelief, then you will be happy. The way to obtain this is, you must forsake all your sins, and heartily believe in the Lord Jesus Christ. When you return to the Jerseys, go to hear the Methodist preachers constantly, and pray to the Lord to bless the word; and if you heartily embrace it, you will become a happy man."

"While I was exhorting him, tears ran plentifully from his eyes. We then kneeled down to pray, and I was enabled to plead and intercede with much earnestness for his soul. When we arose from our knees, I shook him by the hand: he wept much, and had a broken heart; but did not know how to part with me. He then set out to go to his wife in the Jerseys, and I saw him no more; but I trust I shall meet him in heaven."

In this plain, unadorned account, we have another proof that God, by dreams, sometimes deigns to instruct men in the path of duty.

Soon after this, Mr. S. went to Baltimore, where a young man came to him with two horses, and intreated him to go with him to his father's house, to visit his distressed brother who was chained in bed, and supposed to be either mad, or possessed of a devil. When he entered the room, he found the young man in the depth of despair. He told him that Christ died for sinners; that he came to seek and to save lost sinners; yea, that he received the chief of sinners; and added, "There is no other name given under heaven whereby men can be saved, but in and through our Lord Jesus Christ." The young man laid hold on those words, "The name of Jesus Christ;" and said he would call upon Jesus Christ as long as he lived; and he found some little hope; but knew no more how he must be saved than an Indian.

Mr. Shadford sung a part of a hymn, and then the father and mother of the young man joined him in prayer. The power of God was present; and, saith Mr. S. "We had melted hearts, and weeping eyes, and indeed there was a shower of tears amongst us. I know not when I felt more of the divine presence, or power to wrestle with God than I did at this time.— After we rose from our knees, I gave an exhortation. They loosed the young man that was bound; and the Lord shortly after loosed him from the chains of his sins, and set him at perfect liberty. He soon began to warn his neighbours, and to exhort sinners to flee from the wrath to come; and before I left the country, he began to travel in a circuit; and was remarkably successful. I followed him in Kent in Delaware; and verily believe that he was instrumental in awakening a hundred sinners that year."

The next year, Mr. S. was appointed for Virginia, where, for some time, he was much dejected in spirit. He says that he saw himself so vile and worthless as he could not express; and that he wondered God should employ him in his work. *Before honour is humility;* and hence, after Mr. Shadford had been deeply humbled, such success attended his labours in Virginia, that he seldom preached a sermon without some being convinced or converted, and often three or four at a time.

The singular case of one of the converts in Virginia deserves particular notice; nor can it be better represented than in Mr. Shadford's own words. "Among these (the new converts) was a dancing-master, who came first to hear on a week day, dressed in scarlet; and came several miles again on Sunday dressed in green. After preaching he spoke to me, and asked, if I could come to that part where he lived some day in the week? I told him I could not, as I was engaged every day. I saw him again at preaching that week, and another man of his profession. When I was going to preach one morning, a friend said to me, 'Mr. Shadford, you spoiled a fine dancing-master last week. He was so cut under preaching, and feels such a load of sin upon his conscience, that he moves very heavily; nay, he cannot shake his heels at all. He had a profitable school; but hath given it up, and is determined to dance no more. He intends now to teach reading, writing, and arithmetic.' I said it is very well, what is his name? He said, 'he is called *Madcap!*' I said, 'a very proper name for a dancing-master; but I found this was only a nick-name, for his real name was Metcalf. He began to teach school, joined our society, found the guilt and load of his sin removed from his conscience, and the pardoning love of God shed abroad in his heart. He lived six or seven years after, and died a great witness for God, having been one of the most devoted men in our connexion."

(To be concluded in the next.)

SCRIPTURE ILLUSTRATED.

THE DARKNESS AT OUR SAVIOUR'S CRUCIFIXION, SUPERNATURAL.

From Ferguson's Astronomical Lectures.

From the account given of the nature of eclipses, it plainly appears that the sun can never be eclipsed in a natural way, but at the time of new moon, nor the moon, but when she is full; and that when the sun is totally eclipsed, the darkness can never continue above five minutes at any place of the earth.

But the three Evangelists, St. Matthew, St. Mark, and St. Luke, mention a darkness that continued three hours, at the time of our Saviour's crucifixion. If their account of that darkness had been false, it would have been contradicted by many who were then present; especially as they were great enemies both to Christ and his few disciples, as well as to the doctrine he taught. But as none of the Jews have contradicted the Evangelists' account of this most extraordinary phenomenon, it is plain, that their account of it is true. Besides, the Evangelists must have known full well, that it could not be their interest to palm such a lie upon mankind; which, when detected, must have gone a great way towards destroying the credibility of all the rest of the account they gave of the Life, Actions, and Doctrine of their Master: And instead of forwarding the belief of Christianity, it would have been a blow at the very root thereof. We do not find that they have bestowed any panegyric on the life and actions of Christ, or thrown out an invective against his cruel persecutors; but, in the most plain, simple, and artless manner, have told us what their senses convinced them were matters of fact: So that we have as good reason to believe that there was such darkness, as we have to believe that Christ was then upon earth: and that he was, has never been contradicted even by the Jews themselves.

But there are other accounts of Christ, besides those which the Evangelists have left us. It is expressly affirmed by the Roman historians, Tacitus and Suetonius, that there was a general expectation spread all over the Eastern nations, that out of Judea should arise a person who should be governor of the world.—

That there lived in Judea, at the time which the gospel relates, such a person as Jesus of Nazareth, is acknowledged by all authors both Jewish and Pagan, who have written since that time. The star that appeared at his birth, and the journey of the Chaldean wise men, is mentioned by Chalcidius the Platonist. Herod's causing the children in Bethlehem to be slain, and a reflexion upon him, on that occasion, by the Emperor Augustus, is related by Macrobius. Many of the miracles that Jesus wrought, particularly his healing the lame, and curing the blind, and casting out devils, are owned by these inveterate and implacable enemies of Christianity, Celsus and Julian, and the authors of the Jewish Talmud. That the power of the heathen gods ceased, after the coming of Christ, is acknowledged by Porphyry, who attributed it to their being angry at the setting up of the Christian Religion, which he calls impious and profane. The crucifixion of Christ under Pontius Pilate, is related by Tacitus, and the earthquake and miraculous darkness attending it, were recorded in the public Roman Registers, commonly appealed to by the first Christian writers, as what could not be denied by the adversaries themselves; and are in a particular manner attested by Phlegon, the *freed man* of Adrian.

Some people have said, that the above-mentioned darkness might have been occasioned by a natural eclipse of the sun; and consequently, that there was nothing miraculous in it. If this had been the case, it is plain that our Saviour must have been crucified at the time of new moon. But then in a natural way, the darkness could not possibly have continued for more than five minutes; whereas, to have made it continue for three hours, the moon's motion in her orbit must have been stopped for three hours, and the earth's motion on its axis must have been stopped as long too. And then, if the power of gravitation had not been suspended during all that time, the moon would have fallen a great way towards the earth. So that nothing less than a triple miracle must have been wrought to have caused such a long continued darkness by the interposition of the moon between the sun and any part of the earth: which shews that they who make such a supposition, are entirely ignorant of the nature of eclipses. But there could be no natural or regular eclipse of the sun on the day of Christ's crucifixion; as the moon was full on that day, and consequently in the side of the heavens opposite to the sun. And therefore, the darkness at the time of his *crucifixion* was quite *supernatural.*

The Israelites reckoned their months by the course of the moon, and their years, (after they left Egypt,) by the revolution of the sun, computed from the equal day and night in Spring to the like time again. For we find they were told by the Almighty, (Exod. xii. 2,) that the month Abib (or Nisan,) should be to them the first month of the year. This was the month in which they were delivered from their Egyptian bondage, and includes part of March, and part of April in our way of reckoning.

In several places of the Old Testament, we find that the Israelites were strictly commanded to kill the Paschal Lamb in the evening, (or, as it is in the Hebrew, between the evenings) of the fourteenth day of the first month: and Josephus expressly says, "The passover was kept on the fourteenth day of the month Nisan, according to the moon, when the sun was in Aries." And the sun always enters the sign Aries, when the day and night are equal in the spring season.

They began each month on the first day of the moon's being visible, which could not be in less than twenty-four hours after the time of her change; and the moon is full on the fifteenth day reckoned from the time of change. Hence, the fourteenth day of the month, according to the Israelites' way of reckoning, was the day of full moon, which makes it plain that the passover was always kept on a full moon day; and at the time of the full moon *next after* the equal day and night in the spring; or when the sun was in Aries.

All the four Evangelists assure us, that our Saviour was crucified at the time of the passover: And hence it is plain, that the crucifixion was at the time of *full moon*, when it was impossible that the moon could hide the sun from any part of the earth. St. John tells us, that Christ was crucified on the day that the passover was to be eaten; and we likewise find, that some remonstrated against his being crucified "on the feast-day, lest it should cause an uproar among the people."

THE ATTRIBUTES OF GOD DISPLAYED.

ORIGIN AND PROPAGATION OF LIGHT, ACCORDING TO MOSES.

From a periodical work published in 1783.

> GENESIS I. 1,—5. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: And there was light. And God saw the light that it was good: And God divided the light from the darkness. And God called the light day, and the darkness he called night: And the evening and the morning were the first day."

IT is reasonable to suppose, that when God created the heavens and the earth he gave existence to all the several elements which now compose this world, and all the other systems that are connected therewith. What is termed chaos or the abyss, seems to have consisted of all the various principles of matter which were at first without order, or particular arrangement. The Hebrew word ברא, in this part of the writings of Moses, signifies, to give being to what before was non-existent: יצר seems to point out the forming of specifical creatures into their particular classes; and עשה to denote the making all things perfect in their kind.

The first distinct creature that Moses takes notice of, is Light; which, he informs us, was created by the commandment of the Almighty. "He spake, and it was done; He commanded, and it stood fast." We have reason to conclude, from Scripture, that the visible fabric of the heavens and the earth was not the first work of God; for the angels, those sons of the Almighty, those morning stars, sang for joy, when the foundations of this system were laid. It is altogether uncertain how long that spiritual system had stood before this world was created; but it is highly probable, and almost certain, that there was a spiritual system before this world was formed in the manner it now is.

It appears very probable that all the moving powers in nature received their existence when the matter, of which the heavens and the earth are made, was first created. This is called by Moses the abyss, or matter without form or order, and void or empty, without utility. When the Almighty said, 'Let there be light,' we are not to imagine that this command was the cause of the creation of the principles of light; the materials were already created, but it called them into another form than that in which they were before. The chaotic mass contained the principles and materials of all bodies, but without order. So Moses tells us that all things were tohu ve bohu,—*confusion and emptiness,* and that darkness was over all the abyss.

The divine commandment which produced light, must be considered as operating upon the properties of matter already created; and as light is found to proceed from the motion of luminous particles, we must conceive some central force, or attracting power to be the instrument of producing this phenomenon of light. There seem to be moving principles in all nature, which, when put in motion by the first cause, produce natural effects according to fixed and established laws; which cannot be altered unless by the First Mover.

The origin of that light which now renders bodies visible to us, seems chiefly to be fire; though light and fire are not inseparably connected; for light may be propagated where there is no fire, as from putrid bodies, and fire may be where there is no light, as in iron, sulphur, &c.

According to Moses, Light was the first specifical creature that was formed in this system, but the materials were already created when the other matter, of which the heavens and the earth were formed, received its existence. Moses seems plainly to hint at the operation of a principle in the universe, which, as a second cause, produced the phenomenon of light. This, most probably, was the motion of the luminous and fiery particles in the chaotic mass, which, at the divine command, separated themselves from the other gross materials of the miscellaneous composition, and by an attractive sympathy associated in one body, and after three natural days, formed that body which we now call the Sun.

Whether there be any subtle body, of a purer nature than fire, in this system, is of little consequence in this enquiry; for, admitting that similar particles have, according to their nature, a quality, or power to attract one another when put in motion, it answers all the purposes required. The first thing that Moses takes notice of in the order of the things created, is the centre of this system, which he calls אור, or light; and which after a short progression rested in the sun, the common centre of this system of which we are a part. And by the influence of this central light, or fire, the various parts of the system were balanced, and, by mutual attraction, moved in the expanse, at determined distances.

The account which Moses gives of the abyss, or deep, as it is called in our translation, is very favourable to the idea which Sir Isaac Newton has suggested concerning Attraction and Gravitation; for the Hebrew word signifies, to move with a sort of confused motion. This shews that the chaotic mass had some gravitating powers in it, before the forming of the system; and that the attracting and repelling forces were naturally and originally in the universe; and that the first mover gave them, in a regular course, their specifical direction, and systematical attractions. Thus it is imagined that the doctrine of Moses, even in point of philosophy, is much more agreeable to the system of Sir Isaac Newton, than that of Mr. Hutchinson; and it does not appear that there is any thing said by Moses that contradicts our great natural Philosopher, or that there is any thing advanced by the latter, that is not consistent with the Principia of Moses.

As light is a fluid composed of lucid particles, of which many are of an igneous nature, and have the power of burning, and others give light without having any fire in their composition; these all act according to their different attractions, or gravitation. When lucid igneous particles are strongly attracted to one another in great quantities, their heat becomes intolerable, and is capable of destroying the most solid bodies. It is well known that the rays of light converged in the focus of one of Hartsocker's burning-glasses, will produce wonderful effects: tin, lead, or any soft metal, will dissolve at the first touch; and iron, which endures a very strong fire before it dissolves, will melt before one of these glasses in a minute's time. This plainly shews us that, provided there were not a wise and almighty Providence, that manages and directs all things, those materials which are of the greatest advantage to the world, would soon destroy it. If the rays of light were to form solid bodies and depart from their state of fluidity, they would, in the twinkling of an eye, reduce this globe to ashes, or render it liquid fire.

Were the rays of light all of one kind, it is probable that they might unite and become solid bodies; but the wisdom of Providence hath formed them both of different colours, and of different reflections and refrangibility. This prevents them from associating in such a manner as to do hurt, unless they are converged by some instrument which hinders them from flying off. As all rays of light have not the same degree of reflexibility and refrangibility, but some are capable of greater reflexions and refractions than others, they cannot without force be united in one solid body, though they are all serviceable for the purposes of light, and contribute to the happiness of men, and the welfare of all living creatures. Whether Moses intended a philosophical account of light in this chapter, I will not pretend to say; but one thing is certain, that he makes use of a word which points out some of the principal properties of light. אור, signifies that body which renders objects visible, which we call light; it also signifies fire, and perhaps Moses intended to point out in one word, what in our language requires two, light and fire. Whatever may be the philosophic differences between these two, we are certain that they are seldom separated. It is also plain that the sun is not the sole source of light any more than he is of fire; for light may be propagated where the sun never shines, as may be proved by many instances: but the sun is the principal source of light to our system.

There has been a violent dispute between the philosophers on the Continent and those in England, concerning the propagation of light. The former make light a fluid of a most subtile, fine, and active substance, dispersed over all the world, which affects our eyes, when it is carried towards them by the impression of a body on fire.* The latter affirm that corporeal light is a substance which the body in fire emits out of itself with the utmost rapidity. Sir Isaac Newton has demonstrated this latter opinion, by so many wonderful experiments, that it is impossible to deny the propagation of light, without being devoted to scepticism. The author of Spectacle de la Nature has endeavoured to shew, "that as there is no body in all the creation more useful than light, so there are none of more extraordinary qualities, and more wonderful in their qualities. In the rays of light are discovered all the original colours in nature, red, orange, yellow, green, blue, indigo, and violet: and the quantity of colour in light is in the same proportion as the seven musical notes, or intervals of sound in an octave.* From experiments it is found that those rays of light are of the largest quantity that paint the brightest colours; and of all these, the red rays have the least refrangibility. Light is in itself wonderful; but its use to the world is beyond all expression: It discovers to man and beast innumerable objects of pleasure, as well as the means of life.—Without it, motion would be dangerous, and rest insipid. True are the words of the Hebrew philosopher, "Light is sweet, and a pleasant thing it is for the eyes to behold the sun."

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*History of the Heavens.

THE GRACE OF GOD MANIFESTED.

AN ACCOUNT OF THE CONVERSION AND DEATH OF SARAH TOMLINSON OF STRATFORD, CONNECTICUT.

Written by her Sister.

Sarah Tomlinson was a person fond of the world, and prospered in her pursuits; and appeared to be satisfied with worldly enjoyments, until arrested by sickness: then finding that she must die, and that she had no satisfactory evidence of an interest in Christ, she was constrained to seek, until she found the pearl of great price. In the year 1808, on hearing a sermon from 2 Tim. ii. 19, the words of which were forcibly applied to her conscience, she was convinced that the Lord knew her not *as his own*, and was pungently convicted for sin. But on hearing the word again, and attending class meeting, she was blessed with a sense of pardoning love.

Though she afterwards had many inward conflicts of mind, she could not doubt the divine favour, the Spirit of God bearing witness with her spirit that she was born of him:—This was often her expression, "I cannot give up my hold, though much tempted to doubt and fear."

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*Sir Isaac Newton's Optics, Book I. Part II. Prob. III.

In the year 1811, in the month of October, she was brought near death, by a long and painful fever, in which she retained her reason, and had clear views of her acceptance, through Jesus, her mediator, which dispelled her fears of death; which were extremely great in her unrenewed state.

She so far recovered her health in the spring, as to attend meetings; but in November following, she gradually declined in health, and was apprehensive of an approaching dissolution. In this state she was distressed in mind on account of the small improvements she had made in the preceding year, which deprived her of rest or comfort for three or four weeks: in which time prayer was made for her, and by her, until the Lord saw fit to strengthen her mind, and enable her to speak his praise.— She confessed herself to have been a great sinner, and was sensible of the mercy of God in humbling her to go with those she had formerly so much despised. She warned others not to persecute religion as she had done. She strove to impress the necessity of conversion by assuring them that if they should experience it they would as sensibly know it as that they were refreshed by receiving food. She advised them to ask the Lord to do this for them, referring them to the third chapter of John, from the first to the nineteenth verse.

When she appeared to be near death, she dwelt much on these words, "yea though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." She said that she as sensibly felt the comfort and support of the staff, as the smart of the rod. The ninety-first Psalm, fourteenth and fifteenth verses, gave her much comfort. She spake in love to all that came in, requesting them to seek the Lord while in health, assuring them that a death-bed was no place to enter upon the work of their salvation, but a time to want the comfort of religion. She wished to encourage all in seeking, by telling them that "if the Lord had ever *past by* one, he surely would have past by me." When prayer was made with her, she appeared to be greatly quickened, and exclaimed, "Precious Jesus! bless the Lord, O my soul, and all that is within me bless his holy name." After this she so far recovered, as to sit up several hours in the day, though there was no prospect of a long continuance in life. In this situation she frequently said that she felt like a little child, and that the Lord's will was her will. On hearing it said that she possessed much patience, her reply was, "I fear sinning, and am surrounded with mercies of every kind, while my Saviour was denied them, and drank the gall and vinegar for me in his last agonies." In this languid state she manifested much humility, and convinced all that she possessed a Christian spirit. Her countenance and manners were very solemn, which expressed the sense she had of eternity. She repeatedly said, "What a great thing it is to die: my sisters fail not to meet me in heaven, which will augment my happiness there." Her daily expression was "I lean on the Lord, and have no will of my own." She highly esteemed praying friends, and when two or three were present, wanted a little prayer-meeting, that she might be as happy as she previously had been—she joined in singing these words, to which she was very partial:

"Jesus sought me, when a stranger,
Wandering from the fold of God;
He to rescue me from danger,
Interpos'd his precious blood."

On the first of March, her disease assumed such an ascendency over her that it impaired her reason so much that she knew but little, except by intervals; which time she improved to warn others of the consequences of sin, and said that she was brought to this, to see herself. When asked if she wished for prayer, she said yes; it will be profitable to others if not attended to by me. On the twenty-second of the month it was observed to her that a great alteration had taken place—she replied, "It is death." Soon after this her sister asked her if she still felt the presence of the Lord? at which she smiled and clasped her hands, saying, *yes, O yes!*"

The next day, when visited by a friend who prayed with her, she roused from her lethargy into a rapture of joy, from a sense of the presence of the Lord, which lasted while her reason continued. The day following, when visited by a friend who thought her too far spent to pray with her, she knew him, and requested it: She was so enlivened in prayer, that while her lips were stiff with death, she smiled, (looking at each one in the room) and faintly, though with great vehemence, said, "make it your business to get to heaven." After this, when told that she was almost gone, she said, "I know it;" and without being moved with fear, breathed shorter and shorter, until she ceased without a struggle, at three o'clock in the morning, on the twenty-fourth day of March.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

A SHORT SKETCH OF THE REVIVAL OF RELIGION IN THE CITY OF TROY, A. D. 1816.

At the annual Conference held in Albany, 1815, I was appointed to labour in Troy, where I arrived with my family, May 25, 1815. At this time the state of religion was rather low here.

Sometime in the month of February following, the Lord began to revive his work among us. Among the first instances of conversion that occurred was that of a young man, who in one of our prayer-meetings said he believed God had converted his soul the day past. That in the morning he was making some unfriendly observations to a young woman of the family where he boarded, who exhorted him to seek the Lord. He set out for the shop, (being a journeyman saddler) but the exhortation fastened conviction on his mind. He stopped in the street, and said within himself, Why should I labour, as long as my soul is exposed to hell? He repaired immediately to a wood about a mile distant, resolved never to return until he found mercy.—Here he continued nearly all the day, sometimes on his knees; sometimes walking, and sometimes prostrate before the Lord, until he found peace. This account was somewhat extraordinary: but the circumstances attending it, and the manner of his relation, left not a doubt of the reality of the work.

At our *fourth* quarterly Meeting, which was held February 25th, an unusual number of serious persons were admitted into Love-feast. It was a precious time. At the close of which we invited such as were determined to seek the Lord, to come forward to the altar, that intercession might be made for them at the throne of grace. Upwards of thirty persons came forward, and kneeled around the altar, for whom earnest prayer was made. Several of whom not long after found peace.

From this time the work spread in different families. The different congregations began to be crouded and solemn. The prayer-meetings, especially, were much attended. Weeping and sighing, were heard in all parts of the assembly. No private rooms could be obtained sufficiently large to contain the people. We found it necessary to resort to our meeting-house, to hold our prayer-meetings; and for two or three weeks, almost every evening the lower seats of our church were filled, and there was scarcely a meeting but one or more were either awakened or converted to God.

In the Baptist congregation the case was very similar. No rooms were large enough to hold the multitudes which attended their evening conferences. They also repaired to their church, where every evening in the week, for some time, was devoted to converse on the things of God, joined with singing and supplication. In the former part of the revival they seemed to take the lead of the other denominations. At their first baptismal occasion, thirty-eight persons were baptized, in the presence of such a concourse of people as perhaps no occasion had ever called out in this place before.

Great attention was also among the Presbyterians. Their congregation was crowded, their meetings were solemn; their conferences or prayer-meetings, were frequent and profitable.

This great and good work embraced people of various desciptions: both rich and poor, masters and servants, aged and young; from children of eight or ten years old, to the hoary head of eighty-four. One instance at least, of the latter ocurred. A Mr. W——n, an old gentleman, a constant attendant of our meeting, was powerfully awakened one sabbath. The next Tuesday I called to see him, and found him despairing of mercy; "*Because*," said he with eyes full of tears, "*I have sinned so long*." I called on him several times afterward. The last time I visited him, I found him in a very comfortable state of mind, verily believing he had found the Lord. His soul was filled with gratitude, while his trembling voice pronounced accents of praise to God, whose stupendous mercy had reached his seemingly desperate case. He joined the Presbyterian church, and in a few weeks departed this life in peaceful triumph.

I believe there were but a few instances of awakening under the preaching of the word. The Lord seemed to shew *us* he could work without *us*. Many were awakened in their minds at home, while about their work: others, perhaps, while walking the streets. But the greatest number were awakened in the praying, or conference meetings.

I might here detail many circumstances which took place, but I forbear. I would, however, observe that great union prevailed among the different denominations throughout the whole revival. There was but very little persecution; owing partly to the genius of the people; but principally to the influence of the divine Spirit, which seemed for awhile to awe the most abandoned sinners.

The remarkable outpouring continued for the space of seven or eight weeks; during which time I believe the number added to the different churches was as follows:

To the Baptists,	58
To the Presbyterians,	98
To the Methodists,	107

And through the ensuing summer, many more were added to the different churches, several of whom were fruits of the revival.

Upwards of a year has elapsed, since this good work commenced, and but few as yet have turned back, at least of those who have joined us. With the state of the other churches I am not particularly acquainted. When I consider how many of the subjects of this work were young people; the many temptations to which they are exposed in a place like Troy; and how few have turned back; I am compelled to say, "It is the Lord's doing, and it is marvellous in our eyes."

I left Troy in June 1817, having laboured there two years; in which time, in the two societies, Troy and Lansingburgh, both being included in the station, we received on probation two hundred and seventeen, of which only seventeen have been dropped. During which time three have died, four were expelled, one withdrew, and forty-one have removed to other societies. Leaving a nett increase of one hundred and fifty members. I exceedingly rejoice in hope of meeting, at least, the largest part of these in the kingdom above.

T. SPICER.

EXTRACT OF A LETTER FROM THE REV. S. G. ROSZEL.

To the Editors of the Methodist Magazine.

Baltimore, February 16, 1818.

I THINK it a duty I owe to God, the church, and the world, to forward to you an account of the late revival of the work of God in this city, to be published in our Magazine.

In the month of September brother Davis, who was stationed at Fell's-Point, and who had for some time religiously observed each Friday as a day of fasting and prayer, proposed in one of his love-feasts that all who would keep each Friday as a day of fasting and prayer, should meet together in the church, and spend an hour or more in solemn worship. A number of the members at once came into the measure, and sacredly regarded the day as an occasion of dedicating themselves more fully to God. The happy effects of this were soon realized in those who assembled together. They were instructed by their pastor in particular, to pray for a revival of religion in their own souls, in their families, classes, and congregations. With encouraging appearances among themselves, they went on in this good work, until about the commencement of the new-year, when it pleased almighty God to shew them that their prayers were heard, and that they should not eat their morsel alone; but that their neighbours should be brought in to share with them the rich repast, and taste the wonders of redeeming love.

An enquiry was waked up among the unrenewed, to know what they should do to be saved: the keenest conviction seized their minds, and they began to turn to the testimonies of the Lord. This pleasing change in individuals was only as the refreshing drops before a plentiful and glorious shower. In a few weeks the congregation became uncommonly crowded. Solemnity sat on every countenance, and all felt more or less, the mighty power of God. Conviction so powerfully seized the minds of many, that they evidenced their determination to be on the Lord's side, by pressing through the crowd to the altar, that through the instruction and prayers of the pious, they might be assisted to put their trust in God, and find redemption in the blood of the Lamb. They found it not in vain; but, in many instances, returned from the sacred spot, giving glory to God, in possession of an evidence of sins forgiven. In the course of six or seven weeks, five hundred whites, and nearly an hundred coloured persons, have, in that charge, been added to the church of Christ.

About the time, or shortly after the appointment of brother Davis to keep Friday as a day of fasting and prayer, I went with my family on a visit to Virginia, and was absent about three weeks. On my return, myself and colleagues moved on in town in the usual way; and for several weeks considered our prospects rather discouraging; as the evening congregations appeared, from some cause, to decline. New-year's eve we held a Watch-night in all our houses of worship, which was owned of God: several were awakened and converted to God. Our prospects became encouraging—The congregations began to increase, and the work of God powerfully commenced in all our houses. Penitents began to press through the crowd to the altar, crying for mercy, and in earnest prayer seeking the Lord. Thus encouraged, and still longing to see greater displays of the power of God in the conversion of sinners, and sanctification of believers, we appointed, for all who would religiously observe Friday as a day of fasting and prayer, to meet in our churches, alternately, and join in humiliation, confession, and earnest supplication to God, to revive his work more gloriously among us. Hundreds gladly joined; and we have regularly met on each Friday in one of our churches, and our gracious Lord has been with us. The members are of one heart and soul, praying for the religion of Jesus to revive in their own souls; in their families, classes, congregations, city, and throughout the world.—The work continues to go on, and I think is increasing. Our congregations are crowded, to exceed any thing I ever saw, except on some special appointment. I have seen more than an hundred, (some suppose nearly double that number) in distress at a meeting: our altars crowded, and all through the churches, above and below, sinners crying for mercy. We were soon blessed to see the work spread as fire through dry stubble. Our prayer meetings were so visited of God that the private houses could not contain the numbers that assembled to join in addressing a throne of grace, and we were under the necessity of opening the churches for them. The church on the Point has been opened, and generally filled almost every night for five or six weeks; and the church in Old Town has for the last two weeks been opened almost every night, and hundreds attend; and I believe there have been but few, if any meetings, but what more or less have been converted to God.

Our class-meetings surpass any thing I have ever known. In some cases, after the leader has closed by prayer, the members continue for a considerable time on their knees, praying for a present and full salvation from sin. In one case, a class that meets at three o'clock, P. M. did not close until ten o'clock in the evening. Some who had come to the meeting in distress, were crying for mercy ; some shouting glory to God for pardoning grace, and others earnestly seeking to be filled with all the fulness of God. In another case, the leader was obliged to desist from speaking to the members, and attend to those who, under conviction for sin, had come to his class.

Private families are also graciously visited of God. In one, between midnight and day-break, the cry for mercy was heard in the garret, which soon called the family together. They joined in humble addresses to the throne of grace, and before the material sun arose to chase away the darkness of night, the Sun of Righteousness arose with healing in his wings, and brought salvation to the diseased, sin-sick soul.

The abodes of human degradation and woe, have been visited by an all gracious God. The heavenly fire has been kindled up in the Penitentiary.—A number of the criminals profess to know God in the pardon of their sins. More than fifty came forward, on Sabbath, the 8th inst. after preaching at the institution, professing a determination to seek religion, and desiring religious instruction. I have thought it improper in their situation to admit them into society, but have requested our local brethren who preach to them, to give them all the religious instruction in their power, by speaking to them individually, and by this means to search them to the bottom ; and to desire the keeper to have, at all times, a watchful eye over them. I rejoice that the ministry of the Methodists is owned of God in the redemption of these sons and daughters of human wretchedness.

I have never known so general an enquiry waked up among the people. Doctor Roberts observed to me a few days since, that during his residence in this city, he had never known any thing like it : that in his professional duties he was frequently called out in the night to almost every part of the city ; that he frequently fell in with persons in passing the streets, who knew nothing of him, nor he of them ; and that he found the topic of their conversation generally to be the revival of the work of God among the Methodists. Such have been the displays of divine power, that in four weeks past, we have received, in the town, between three and four hundred white people into the church ; and still the work is going on. It is thought that last Sabbath night exceeded any thing we have had since the revival commenced among us.

It is a little remarkable that there has been less extravagance in the work, and less opposition to it from those without, than I ever knew in any revival. Both the members, and those under distress, appear to know well what they are about. There is less of *man* and more of *God* in this revival, than I have ever known.

The subjects of this work are persons from twelve, to eighty or ninety years of age. Many heads of families, of respectable standing, and a great number of young men and women of good families and promising in their appearances are of the number: and in some instances, sinners of the deepest die have witnessed that Christ could save the chief of sinners. Grace is as much displayed in the redemption of the vilest of the vile, as in the salvation of those who have walked in the more refined and honourable paths of life.

In the commencement and progress of this great and blessed work, the plain truths of the gospel have been declared and enforced. The corruptions of human nature have been exposed—the universal atonement has been exhibited—the infinite sufficiency and willingness of Jesus Christ to save every child of man, have been declared; and on this ground *all* have been invited to take the water of life freely. The nature, and necessity of repentance, justification by faith, regeneration, and all the branches of experimental and practical godliness, and especially that holiness of heart, without which no man can see the Lord, have taken precedence in all our public and private ministrations; and blessed be God, the labour has not been in vain: Zion has shaken herself, and travails mightily in spirit. The wicked themselves can but notice the very great change that has taken place among us since the commencement of the revival. On Fell's-Point, where our ears used to be assailed with oaths and imprecations, you will now scarcely hear an improper word. The Sabbath, instead of being spent, (as in many instances it formerly was) in rioting, is regarded generally as a day of religious solemnity, and thousands flock to the house of God, to join in his holy worship.

In some cases, the work has been progressive, in others, instantaneous. Some have drank the wormwood and the gall of repentance for weeks before they found peace. Others have in a few hours found redemption in Jesus, the forgiveness of their sins. God works in his own way; to him may all the glory be given.

If there is a revival of the work of God in other churches, to any considerable extent, I know nothing of it. I did hear that a few had been converted in the Rev. Mr. Henshaw's congregation; but for the truth of this I cannot vouch. I have not heard of any revival, in any other instance, among the other churches.

S. G. ROSZEL.

POETRY.

HOPE IN GOD.

By Mrs. Robert Miller.

"*Why art thou cast down, O my soul, and why art thou disquieted within me?*" Psalm xlii.

Why heaves my breast with this desponding sigh?
Why, O my sinking spirit, thus distrest?
Art thou not form'd to seek thy native sky,
And not in this frail tenement to rest?
Why art thou thus cast down? Resign thy load,
Throw off thy needless fears, and *Hope in God.*

His out-stretch'd arm, from earliest ages bared,
To save them, was his people's sure defence;
His willing ear their supplications heard,
In all their cares they drew their succour thence;
His tender love from everlasting flow'd,
And fix'd the surest base of *Hope in God.*

The ancient Patriarchs, by this inspir'd,
Disdain'd to feel earth's transitory pain;
To prove their faith, this test their Lord requir'd,
And earthly loss they found eternal gain;
Left the vain good this varying world bestow'd,
And found their *changless help* was *Hope in God.*

This arm'd the suffering saints of former days,
With dauntless breast to brave the tyrant's wrath;
From ling'ring tortures drew the note of praise,
And wing'd with heavenly joy their latest breath;
While angels round the exalted martyrs stood,
In death's last moments whispering, *Hope in God.*

This rais'd the royal mourner's drooping breast,
O'er sorrow's gloom diffused a cheering ray;
When complicated woes his heart opprest,
He sought his burthen'd spirit thus to stay,
"Why sinks my soul beneath the afflictive rod,
Disquieted within me? *Hope in God.*"

When press'd with condemnation's guilty power,
The trembling sinner feels its galling chain;
Sees hell's dire jaws just opening to devour,
While in himself nor help nor power remain,
Mercy flies swift, and through the atoning blood,
Invites his grief-worn soul to *Hope in God.*

If faith and peace have still'd the throbbing smart,
And gently heal'd conviction's galling wound,
Whilst ling'ring in the half-regenerate heart,
The rankling wounds of in-bred sin are found,
Let not thy soul o'er this in sorrows brood,
But join with ceaseless prayer firm *Hope in God.*

Should fierce temptation press thy conscious, breast,
With flaming darts thy firmest faith assail;
Unshaken stand secure the fiery test,
And dare in Jesu's name the rage of hell;
The balm to heal is aRedeemer's blood,
The powerful shield to conquer, *Hope in God.*

But if the wily tempter's hellish force,
The fearful feeble-minded soul dismay,
While yielding to its dire impetuous course,
O'erwhelm'd he sinks amid the doubtful day,
Yet breathe one sigh, pour one repentant flood,
And peace again shall dawn, with *Hope in God.*

When all-prevailing pain this frame invades,
Unstrings the nervous arm, the sinews shakes;
While at its touch, whate'er its power pervades,
With agonizing consciousness awakes;
Fearless resigned to its tyranic rod,
Cast faith's triumphant glance, and *Hope in God.*

If disappointment in the smiling morn,
Deceitful dash the cup of joy away;
Learn each delight beneath the skies to scorn,
Each earthly bliss, that knows but to betray,
Distrust the treach'rous smile of worldly good,
And put thy soul's unshaken *Hope in God.*

When friends forsake thee in the adverse hour,
Who smill'd eternal truth in happier days:
Shrink not beneath contempt's malignant power,
Though human friendship shed its latest rays;
If humbly thou sustain the chastening rod,
With childlike resignation *Hope in God.*

In youth's temptations, in its thousand snares,
When danger lurks in each alluring path,
And opening life its transient sweets prepares;
With humble zeal pursue the way of faith,
And keep thy feet in heavenly virtue's road.
With watchful prayer, and ceaseless *Hope in God.*

When the deceitful dream of time is o'er,
And feeble age stands tottering on the verge
Of vast eternity's tremendous shore,
Where soon the immortal spirit must emerge,
Celestial light shall gild the dreary road,
To him who holds secure his *Hope in God.*

ERATTA.

No. III. p. 112. l. 7 for *want* read *wait*. p. 115. 2d line of the extract of Mr. Campbell's letter to Mr. Blackburn, for *ministerious* read *meritorious*.

THE

METHODIST MAGAZINE.

FOR MAY, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 129.)

45. WITHIN the period of the gospel history, Judea experienced a good many vicissitudes in the state of its government. At one time it formed part of a kingdom under Herod the Great. At another, it formed part of a smaller government under Archelaus. It after this came under the direct administration of a Roman governor, which form was again interrupted for several years, by the elevation of Herod Agrippa to the sovereign power, as exercised by his grandfather; and it is at last left in the form of a province at the conclusion of the evangelical history. There were also frequent changes in the political state of the countries adjacent to Judea; and which are often alluded to in the New Testament. A caprice of the reigning emperor, often gave rise to a new form of government, and a new distribution of territory. It will be readily conceived, how much these perpetual fluctuations in the state of public affairs, both in Judea and its neighbourhood, must add to the power and difficulty of that ordeal to which the gospel history has been subjected.

46. On this part of the subject, there is no want of witnesses with whom to confront the writers of the New Testament. In addition to the Roman writers, who have touched upon the affairs of Judea, we have the benefit of a Jewish historian, who has given us a professed history of his own country. From

him, as was to be expected, we have a far greater quantity of copious and detailed narrative, relative to the internal affairs of Judea, to the manners of the people, and those particulars which are connected with their religious belief, and ecclesiastical constitution. With many, it will be supposed to add to the value of his testimony, that he was not a Christian ; but that, on the other hand, we have every reason to believe him to have been a most zealous and determined enemy to the cause. It is really a most useful exercise, to pursue the harmony which subsists betwixt the writers of the new Testament, and those Jewish and profane authors, with whom we bring them into comparison. Throughout the whole examination, our attention is confined to forms of justice ; successions of governors in different provinces ; manners, and political institutions. We are therefore apt to forget the sacredness of the subject ; and we appeal to all who have prosecuted this enquiry, if this circumstance is not favourable to their having a closer and more decided impression of the truth of the gospel history. By instituting a comparison betwixt the evangelists and cotemporary authors, and restricting our attention to these points, which come under the cognizance of ordinary history, we put the apostles and evangelists on the footing of ordinary historians ; and it is for those, who have actually undergone the labour of this examination, to tell how much this circumstance adds to the impression of their authenticity. The mind gets emancipated from the peculiar delusion, which attaches to the sacredness of the subject, and which has the undoubted effect of restraining the confidence of its enquiries. The argument assumes a secular complexion, and the writers of the New Testament are restored to that credit, with which the reader delivers himself up to any other historian, who has a much less weight and quantity of historical evidence in his favour.

47. It must be observed, that this opens up to us a field of enquiry, which is by far too extensive for the limits of the present article. We cannot even so much as enter into it, and must restrict ourselves to a few general observations on the nature and precise effect of the argument.

48. In the first place, the accuracy of the numerous allusions to the circumstances of that period, which the gospel history embraces, forms a strong corroboration of that antiquity, which we have already assigned to its writers from external testimony.—

It amounts to a proof, that it is the production of authors, who lived antecedent to the destruction of Jerusalem, and consequently about the time that is ascribed to them by all the external testimony, which has already been insisted upon. It is that accuracy, which could be maintained by a cotemporary historian. It would be difficult, even for the author of some general speculation, not to betray his time by some occasional allusion to the ephemeral customs and institutions of the period in which he wrote. But the authors of the New Testament run a much greater risk. There are five different pieces of that collection, which are purely historical, and where there is a continued reference to the characters, and politics, and passing events of the day. The destruction of Jerusalem swept away the whole fabric of Jewish polity, and it is not to be conceived, that the memory of a future generation could have retained that minute, that varied, that intimate acquaintance with the statistics of a nation no longer in existence, which is evinced in every page of the evangelical writers. We find, in point of fact, that both the Heathen and Christian writers of subsequent ages do often betray their ignorance of the particular customs which obtained in Judea, during the time of our Saviour. And it must be esteemed a strong circumstance in favour of the antiquity of the New Testament, that on a subject, in which the chances of detection are so numerous, and where we can scarcely advance a single step in the narrative without the possibility of betraying our time by some mistaken allusion, it stands distinguished from every later composition in being able to bear the most minute and intimate comparison with the cotemporary historians of that period.

49. The argument derives great additional strength, from viewing the New Testament, not as one single performance, but as a collection of several performances. It is the work of no less than eight different authors, who wrote without any appearance of concert, who published in different parts of the world, and whose writings possess every evidence, both internal and external, of being independent productions. Had only one author exhibited the same minute accuracy of allusion, it would have been esteemed a very strong evidence of his antiquity. But when we see so many authors, exhibiting such a well sustained and almost unexcepted accuracy, through the whole of their varied and distinct narratives, it seems difficult to avoid the conclu-

sion, that they were either the eye-witnesses of their own history, or lived about the period of its accomplishment.

50. When different historians undertake the affairs of the same period, they either derive their information from one another, or proceed upon distinct and independent information of their own. Now, it is not difficult to distinguish the copyist from the original historian. There is something in the very style and manner of an original narrative, which announces its pretensions. It is not possible that any one event, or any series of events, should make such a similar impression upon two witnesses, or dispose them to relate it in the same language, to describe it in the same order, to form the same estimate, as to the circumstances which should be noticed as important, and those other circumstances which should be suppressed as immaterial. Each witness tells the thing in his own way, makes use of his own language, and brings forward circumstances, which the other might omit altogether, as not essential to the purpose of his narrative. It is this agreement in the facts, with this variety in the manner of describing them, that never fails to impress upon the enquirer that additional conviction, which arises from the concurrence of separate and independent testimonies. Now this is precisely that kind of coincidence, which subsists betwixt the New Testament writers and Josephus, in their allusions to the peculiar customs and institutions of that age. Each party maintains the style of original and independent historians. The one often omits altogether, or makes only a slight and distant allusion to what occupies a prominent part in the composition of the other. There is not the slightest vestige of any thing like a studied coincidence betwixt them. There is variety, but no opposition; and it says much for the authenticity of both histories, that the most scrupulous and attentive criticism, can scarcely detect a single example of an apparent contradiction in the testimony of these different authors, which does not admit of a likely, or at least a plausible, reconciliation.

51. When the difference betwixt two historians is carried to the length of a contradiction, it enfeebles the credit of both their testimonies. When the agreement is carried to the length of a close and scrupulous resemblance in every particular, it destroys the credit of one of the parties as an independent historian. In the case before us, we neither perceive this difference, nor this agreement. Such are the variations, that, at first sight, the reader

is alarmed with the appearance of very serious and embarrassing difficulties. And such is the actual coincidence, that the difficulties vanish, when we apply to them the labours of a profound and intelligent criticism. Had it been the object of the gospel writers to trick out a plausible imposition on the credulity of the world, they would have studied a closer resemblance to the existing authorities of that period; nor would they have laid themselves open to the superficial brilliancy of Voltaire, which dazzles every imagination, and reposed their vindication with the Lelands and Lardners of a distant posterity, whose sober erudition is so little attended to, and which so few know how to appreciate.

52. In the gospel, we are told that Herod, the Tetrarch of Galilee, married his brother Philip's wife. In Josephus, we have the same story; only he gives a different name to Philip, and calls him Herod; and what adds to the difficulty, there was a Philip of that family, whom we knew not to have been the first husband of Herodias. This is at first sight a little alarming. But, in the progress of our inquiries, we are given to understand from this same Josephus, that there were three Herods in the same family; and therefore, no improbability in there being two Philips. We also know from the histories of that period, that it was quite common for the same individual to have two names; and this is never more necessary, than when employed to distinguish brothers who have one name the same. The Herod who is called Philip, is just as likely a distinction, as the Simon who is called Peter, or the Saul who is called Paul. The name of the high-priest, at the time of our Saviour's crucifixion, was Caiaphas, according to the evangelists. According to Josephus, the name of the high-priest at that period was Joseph. This would have been precisely a difficulty of the same kind, had not Josephus happened to mention, that this Joseph was also called Caiaphas. Would it have been dealing fairly with the evangelists, we ask, to have made their credibility depend upon the accidental omission of another historian? Is it consistent with any acknowledged principle of sound criticism, to bring four writers so entirely under the tribunal of Josephus, each of whom stands as firmly supported by all the evidences which can give authority to an historian, and have greatly the advantage of him in this, that they can add the argument of their concurrence to the argument of each separate and independent

testimony? It so happens, however, in the present instance, that even Jewish writers, in their narrative of the same circumstance, give the name of Philip to the first husband of Herodias. We by no means conceive, that any foreign testimony was necessary for the vindication of the evangelists. Still, however, it must go far to dissipate every suspicion of artifice in the construction of their histories. It proved, that, in the confidence with which they delivered themselves up to their own information, they neglected appearance, and felt themselves independent of it. This apparent difficulty, like many others of the same kind, lands us in a stronger confirmation of the honesty of the evangelists; and it is delightful to perceive, how truth receives a fuller accession to its splendour, from the attempts which are made to disgrace and to darken it.

53. On this branch of the argument, the impartial inquirer must be struck with the little indulgence which infidels, and even Christians, have given to the evangelical writers. In other cases, when we compare the narratives of cotemporary historians, it is not expected, that all the circumstances alluded to by one will be taken notice of by the rest; and it often happens, that an event or a custom is admitted upon the faith of a single historian; and the silence of all other writers is not suffered to attach suspicion or discredit to his testimony. It is an allowed principle, that a scrupulous resemblance betwixt two histories is very far from necessary to their being held consistent with one another. And what is more, it sometimes happens, that with cotemporary historians, there may be an apparent contradiction, and the credit of both parties remain as entire and unsuspicious as before. Posterity is in these cases disposed to make the most liberal allowances. Instead of calling it a contradiction, they often call it a difficulty. They are sensible, that, in many instances, a seeming variety of statements has, upon a more extensive knowledge of ancient history, admitted of a perfect reconciliation. Instead, then, of referring the difficulty in question to the inaccuracy or bad faith of any of the parties, they, with more justness and more modesty, refer it to their own ignorance, and to that obscurity which necessarily hangs over the history of every remote age. These principles are suffered to have great influence in every similar investigation; but so soon as, instead of a similar, it becomes a sacred investigation, every ordinary principle is abandoned, and the suspicion annexed to

the teachers of religion is carried to the dereliction of all that candour and liberality with which every other document of antiquity is judged of and appreciated. How does it happen, that the authority of Josephus should be acquiesced in as a first principle, while every step, in the narrative of the evangelists, must have foreign testimony to confirm and support it? How comes it, that the silence of Josephus should be construed into an impeachment of the testimony of the evangelists, while it is never admitted for a single moment, that the silence of the evangelists can impart the slightest blemish to the testimony of Josephus? How comes it, that the supposition of two Philips in one family should throw a damp of scepticism over the gospel narrative, while the only circumstance which renders that supposition necessary is the single testimony of Josephus; in which very testimony it is necessarily implied, that there are two Herods in that same family? How comes it, that the evangelists, with as much internal, and a vast deal more of external evidence in their favour, should be made to stand before Josephus, like so many prisoners at the bar of justice? In any other case, we are convinced, that this would be looked upon as *rough handling*. But we are not sorry for it. It has given more triumph and confidence to the argument. And it is no small addition to our faith, that its first teachers have survived an examination, which in point of rigour and severity, we believe to be quite unexampled in the annals of criticism.

54. It is always looked upon as a favourable presumption, when a story is told circumstantially. The art and the safety of an impostor is to confine his narrative to generals, and not to commit himself by too minute a specification of time and place, and allusion to the manners or occurrences of the day. The more of circumstance that we introduce into a story, we multiply the chances of detection, if false; and therefore, where a great deal of circumstance is introduced, it proves, that the narrator feels the confidence of truth, and labours under no apprehension for the fate of his narrative. Even though we have it not in our power to verify the truth of a single circumstance, yet the mere property of a story being circumstantial is always felt to carry an evidence in its favour. It imparts a more familiar air of life and reality to the narrative. It is easy to believe, that the groundwork of a story may be a fabrication; but it requires a more refined species of imposture than we can well conceive,

to construct a harmonious and well sustained narrative, abounding in minute and circumstantial details which support one another, and where, with all our experience of real life, we can detect nothing misplaced, or inconsistent or improbable.

55. To prosecute this argument in all its extent, it would be necessary to present the reader with a complete analysis or examination of the gospel history. But the most superficial observer cannot fail to perceive, that it maintains, in a very high degree, the character of being a circumstantial narrative. When a miracle is recorded, we have generally the name of the town or neighbourhood where it happened; the names of the people concerned; the effect upon the hearts, and convictions of the bye-standers; the arguments and examinations it gave birth to; and all that minuteness of reference and description which impresses a strong character of reality upon the whole history. If we take along with us the time at which this history made its appearance, the argument becomes much stronger. It does not merely carry a presumption in its favour, from being a circumstantial history: It carries a proof in its favour, because these circumstances were completely within the reach and examination of those to whom it was addressed. Had the evangelists been false historians, they would not have committed themselves upon so many particulars. They would not have furnished the vigilant inquirers of that period with such an effectual instrument for bringing them into discredit with the people; nor foolishly supplied, in every page of their narrative, so many materials for a cross-examination, which would infallibly have disgraced them.

56. Now, we of this age can institute the same cross-examination. We can compare the evangelical writers with cotemporary authors, and verify a number of circumstances in the history, and government, and peculiar economy of the Jewish people. We therefore have it in our power to institute a cross-examination upon the writers of the New Testament; and the freedom and frequency of their allusions to these circumstances supply us with ample materials for it. The fact, that they are borne out in their minute and incidental allusions by the testimony of other historians, gives a strong weight of what has been called circumstantial evidence in their favour. As a specimen of the argument, let us confine our observations to the history of our Saviour's trial, and execution, and burial. They

brought him to Pontius Pilate. We know both from Tacitus and Josephus, that he was at that time governor of Judea. A sentence from him was necessary, before they could proceed to the execution of Jesus; and we know that the power of life and death was usually vested in the Roman governor. Our Saviour was treated with derision; and this we know to have been a customary practice at that time, previous to the execution of criminals, and during the time of it. Pilate scourged Jesus, before he gave him up to be crucified. We know from ancient authors, that this was a very usual practice among the Romans. The account of an execution generally run in this form:—He was stripped, whipped, and beheaded or executed. According to the evangelists, his accusation was written on the top of the cross; and we learn from Suetonius and others, that the crime of the person to be executed was affixed to the instrument of his punishment. According to the evangelists, this accusation was written in three different languages; and we know from Josephus, that it was quite common in Jerusalem to have all public advertisements written in this manner. According to the evangelists, Jesus had to bear his cross; and we know from other sources of information, that this was the constant practice of these times. According to the evangelists, the body of Jesus was given up to be buried at the request of friends. We know that, unless the criminal was infamous, this was the law, or the custom with all Roman governors.

(To be continued.)

* * *

BIOGRAPHY.

MEMOIR OF MR. GEORGE SHADFORD.

(Concluded from page 141.)

There are few subjects, in the contemplation of which men of reason and religion find more pleasure, than in that of Divine Providence, which so regulates the most minute, as well as the greatest occurrences, as to make them subservient to the best interests of God's rational offspring. He who governs the universe, by the direction of infinite wisdom, in conjunction with infinite love, can, at his pleasure, so regulate events which are generally considered as mere effects of secondary causes, as to make them concur in promoting his gracious purposes. A great fall of rain, with a consequent flood, in the hands of him to whose controul universal nature, in all its parts, is subject, was made, by the circumstances attending it, instrumental in beginning a glorious revival of religion in Virginia. Stopped by the flood in question, from attending to his regular appointment, Mr. Shadford's steps were directed to a place where his labours were much needed, and where God made him the honoured instrument of saving several souls from death. His own account of the providential circumstance under consideration, with its effects, is as follows :

"Going to preach one day, I was stopped by a large flood of water, and could not come at the bridge. I therefore returned back about half a mile to a large plantation : and having found the planter, I told him my case, and asked if I could sleep at his house. He said I was welcome. After I had taken a little refreshment, I asked if that part of the country was well inhabited ; and on his answering in the affirmative, I said, 'If it is agreeable to you, and you will send out to acquaint your neighbours, I will preach to them in the evening.' He sent out, and we had many hearers ; but they were as wild as bears. After I reproved them, they behaved very well under the preaching.—When I conversed with the planter and his wife, I found them entirely ignorant of themselves and of God. I laboured to convince them both, but it seemed to little purpose. Next morning I was stopped again, when he kindly offered to shew me a way, some miles about, and go with me to preaching. I thanked him, and accepted his offer. As I was preaching that day I saw him weeping much. The Spirit of God opened the poor creature's eyes, and he saw the wretched state he was in. He staid with me that night, and made me promise to go again to preach at his house. In a short time he and his wife became deep penitents, and were soundly converted to God. A very remarkable work began from that little circumstance, and before I left Virginia, there were sixty or seventy raised up in that settlement. There were four travelling preachers that year on the circuit.—We added eighteen hundred members, and we had good reason to believe that a thousand of them were converted to God."

About this time, disaffection to the British government began to prevail in the American colonies, and as Mr. Shadford continused to pray for the king, and would not take the test oath, he could not obtain a pass, nor travel without one; hence he looked upon it as his duty to return to England. "I had, saith he, sworn allegiance to the king twice, and could not swear to renounce him for ever."

On his way to Maryland, not long before Mr. Shadford embarked for England, he was in great danger of perishing in the woods. "It being, saith he, the depth of winter, I was one night lost in the woods, when it was very cold, and the snow a foot deep on the ground. I could find no house, nor see any traveller, and I knew I must perish if I continued there all night. I alighted from my horse, kneeled upon the snow, and prayed earnestly to God to direct me. When I arose I believed I should have something to direct me. I stood listening a short space, and at last heard a dog bark at a distance, so followed the sound, and after some time found a house and plantation."

Mr. Shadford, accompanied by another Methodist preacher, waited upon General Smallwood, who granted them a pass, on condition of their swearing that they would go directly to Philadelphia, and from thence embark for Great-Britain. On their complying with the condition proposed, he dismissed them, without giving them any further trouble. Shortly after, they arrived at Philadelphia, where they met three or four preachers, who, like themselves, were refugees. "I continued, saith Mr. S. six weeks before I got a passage, and then embarked for Cork, in Ireland; from thence to Wales, and then crossed the Passage to Bristol."

Though Mr. Shadford's account of himself did not appear before 1790, it bears date October 15, 1785. About the close of that account, he says, "Last year indeed was a year of afflictions and trials to me. I was poorly in body most of the year, often very unable to travel, and sometimes had thoughts of desisting on that account. But I bless God things are changed; it seems as if the Lord had given me a new commission, and added strength to body and mind. Since I came into the Kent circuit, I set apart some hours in order to pray, that God might deepen the work of grace in my own soul, and make me more useful to others. He soon heard and answered, and hath brought my soul into such liberty and fellowship with himself, that he is always present. There is no time when my Beloved is absent by day or night; neither do I feel that propensity to sin as before."

We shall close this Memoir of Mr. Shadford, with the following particulars sent us by Mr. John Riles.

"He prayed and preached, till disease and infirmity arrested him in his career. After having travelled for twenty-three years, he became a supernumerary; but instead of burying himself in obscurity, or sinking into indolence, he evinced the same unabated ardour and love for the souls of men, and the prosperity of the church of God, which he had done, during the vigour of his health. He neither outlived his piety nor his usefulness. It was evident to all who had an intimate acquaintance with him, that he enjoyed communion and fellowship with God, and was ripening for eternal glory. The members of his two classes had a high opinion of his piety, and when assembled round him, hung upon his lips, eagerly expecting some word of instruction or comfort: for they had no doubt that God would make him an honoured instrument for their good. His method of meeting his classes, was remarkably conciliating: there was nothing rough or austere in his manners; he blended the most benevolent feelings with faithfulness, and never appeared satisfied, unless all the people under his immediate care, loved God with all their hearts, with all their strength, and with all their might. To these, his advice was, 'Grow in grace.'

"On Monday, Feb. 28, Mr. Shadford dined with his affectionate friend Mr. Blunt, in company with his brethren; he then appeared in tolerable health, and eat a hearty dinner. In the course of the week he felt indisposed, from a complication of diseases. He was under no apprehension at this time, that his departure was so near, as he had frequently felt similar affections; and by timely applications to his medical friend Mr. Bush, had been relieved. On Friday, March 4, he, with some difficulty, met his class, and afterwards said, it was impressed on his mind he should never meet it more. On the Saturday afternoon, I called to inquire about his health; when he said with unusual fervour,

'To patient faith, the prize is sure:
And all that to the end endure
The cross, shall wear the crown.'

His mind seemed fully occupied with the great and interesting realities of eternity, and he had no greater pleasure than in meditating and talking of the dying love of God. On the Lord's-day morning, March 10, before I went to the chapel, I called to see him, and found he had slept most of the night; from this we flattered ourselves the complaint had taken a favourable turn, and were in hopes of his recovery. But when the doctor called, he said the disease was fast approaching to a crisis, and it was impossible for him to recover: upon this information, Mr. Shadford broke out in a rapture, and exclaimed, 'Glory be to God!' Upon the subject of his acceptance with God, and assurance of eternal glory, he had not the shadow of a doubt. While he lay in view of an eternal world, and was asked if all was clear before him; he replied, 'I bless God, it is;' and added, 'Victory! victory! through the blood of the Lamb!' When Mrs. Shadford was sitting by him, he repeated, 'What surprise! what surprise!' I suppose he was reflecting upon his deliverance from a corruptible body, and his entrance into the presence of his God and Saviour, where every scene surpasses all imagination, and the boldest fancy returns wearied and unsatisfied in its loftiest flights. Two friends, who were anxious for his recovery, called upon him, and when they inquired how he was, he replied, 'I am going to my Father's house, and find religion to be an angel in death.' A pious lady, in the course of the day, was particularly desirous of seeing him, and she asked him to pray for her: he inquired, 'What shall I pray for?' She said, 'That I may meet you in heaven, to cast my blood-bought crown at the feet of my Redeemer:' he said, with great energy, 'The prize is sure.' His pious sayings were numerous, and will long live in the recollection of many: but a collection of them all would swell this article beyond due limits. His last words were, 'I'll praise, I'll praise, I'll praise;' and a little after fell asleep in Jesus, on March 11, 1816, in the 78th year of his age.

"For nearly fifty four years, Mr. Shadford had enjoyed a sense of the Divine favour. His conduct and conversation sufficiently evinced the truth of his profession. For many years he had professed to enjoy that perfect love which excludes all slavish fear: and if Christian tempers and a holy walk are proofs of it, his claims were legitimate. Maintaining an humble dependance upon the merits of the Redeemer, he steered clear of both Pharisaism and Antinomianism: his faith worked by love. Truly happy himself, there was nothing forbidding in his countenance, sour in his manners, or severe in his observations. His company was always agreeable, and his conversation profitable. If there was any thing stern in his behaviour, it was assumed, to silence calumniators and religious gossips. In short, he was a man of prayer, and a man of God.

" His abilities as a preacher were not above mediocrity ; yet he was a very useful labourer in the vineyard of the Lord : in illustrating the doctrines of the gospel, he was simple, plain, and clear. His discourses, though not laboured, were methodical, full of scriptural praseology, delivered with pathos, and accompanied with the blessing of God. He did not perplex his hearers with abstruse reasoning and metaphysical distinctions ; but aimed to feed them with the bread of life ; and instead of sending them to a dictionary for an explanation of a difficult word, he pointed them to the Lamb of God which taketh away the sin of the world.

" Mr Shadford was free and generous. His little annual income, managed with a strict regard to economy, supplied his wants, and left a portion for the poor and needy. In visiting the sick, while he assisted them by his prayers and advice, he cheerfully administered to their wants. He spent no idle time in needless visits or unmeaning chit-chat ; and though many of his kind friends in Frome would have considered it a high favour if he could have been prevailed upon to partake of their bounty, yet he always declined it, except once a week, at the hospitable table of his generous friend Mr. Blunt, where he generally met the preachers with some part of their families. He loved his brethren in the ministry ; and, like an old soldier who had survived many a campaign, he felt a pleasure in retracing the work of God, in which he had been engaged for more than half a century. He claimed it as a right, and deemed it a privilege to have the preachers to take tea with him every Saturday afternoon. There was nothing sordid in his disposition, and as far as I could ever observe, covetousness formed no part of his character. He considered the rule of his Saviour as having a peculiar claim upon his attention ; 'Lay up for yourselves treasure in heaven.'

" His patience and resignation to the will of God were such, that he has left few superiors in those passive graces. Some years since he lost his eye-sight, and continued in this state of affliction for several years: but instead of murmuring at this dispensation of Providence, he bore it with christian fortitude.—This did not altogether prevent his usefulness; for though the sphere of his action was circumscribed by it, he could still pray with the afflicted, converse with the pious, and meet several classes in the week. In this state, he was advised to submit to an operation for the recovery of his sight. The trial proved successful, and when the surgeon said, 'Sir, now you will have the pleasure of seeing to use your knife and fork; Mr. Shadford feelingly replied, 'Doctor, I shall have a greater pleasure, that of seeing to read my Bible.' This luxury he enjoyed: for when he was permitted to use his eye-sight, the first thing he did, was to read the word of life for three hours: reading and weeping with inexpressible joy. During the whole of his last short illness, he betrayed no symptoms of uneasiness; but cheerfully submitted to the will of God. Through the last few years of his life, he glided smoothly down the stream of time. The assiduous attention of Mrs. Shadford to all his wants; her sympathy in the moments of his pain; and unwearied attempts, either to prevent his sufferings, or lessen their force, greatly tended to soften them down. She has lost a pious and an affectionate husband, and the Methodist Society in Frome one of its best members.

SCRIPTURE ILLUSTRATED.

REMARKS ON THE CURSES IN THE PSALMS.

Loving our enemies is such an imitation of God, and our Divine Master—such an argument of a great and generous mind—so much the ornament of Religion—so expressive of a high degree and pitch of virtue—and so much for the good of the lower world, and the way to a better, that it is much to be wished, that nothing inconsistent with it might be traced in any of the celebrated names in holy writ. But, as the Scriptures now stand, we do find in the Psalms, curses and imprecations, which make a part of the service of the established church, and are continually read, without scruple or remorse. Ps. vi. 10, 'Let all my enemies be ashamed, and sore vexed.' Ps. x. 2, 'Let all the wicked be taken in the devices they have imagined.' Ps. lv. 15. 'Let death seize upon them; let them go down quick into hell; for wickedness is in their dwelling, and amongst them.' Ps. lviii. 8, 'As a snail melteth, let them pass away.' And we elsewhere find David speaking of seeing *his desire* on his enemies.

To remove the difficulty attending these and such like passages, I would observe, that the Hebrews have no such thing in their language as an optative mood; and, therefore, we cannot, from the bare formation of the verb, conclude the *desire* or *wish* of him that speaks. For the truth of this, I appeal to those who are best skilled in that language. It is material to observe also, that the Hebrews have a way by which they express their wish, or desire that a thing should come to pass. This is done by *two words*, as may be seen Ps. xiv. 7, 'O that the salvation of Israel were come out of Zion!' Ps. lv. 6, 'Oh that I had wings like a dove!' After this manner does the Psalmist express *his* wish and desire: but he no where uses this form of expression, where he is supposed to pray against his enemies, or wish any calamity to befal them.

It is to be observed also, that the verbs in the Hebrew, in the places above cited, and elsewhere, are in the *future* tense. And if there be some in the imperative mood, it does not alter the case; because the Hebrew grammarians agree, that the imperative is but another future; so that these expressions, against which an objection apparently lies, may not import any wish or desire. They are rather *predictions* than *prayers;* and convey to us, not what David *wished*, but what he *believed would be* the issue, and final consequences of the spirit and conduct of his enemies. This is no new opinion. "Non optat sed prævidet. Prophetia est pronunciantis, non votum maledicetis." Agust. And this agrees with the manner of the Psalmist's speaking elsewhere; e. g. 'The ungodly shall not stand in the judgment: the way of the ungodly shall perish: mine enemies are turned back: they shall fall and perish at thy presence; for lo, thine enemies shall be scattered. He shall cut them off in their own wickedness!' In these places our translators have kept to the future. They had the same reason to have done it in those against which the greatest exception has been taken.

And besides—to construe the expressions alluded to into prayers and imprecations, without any certain grammatical reasons, is exceedingly uncandid; and is inconsistent with that language he frequently uses, and various well-known actions of his life. How far removed from a vengeful spirit must he be, whose language is, Ps. vii. 3, 'O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause was mine enemy;) let the enemy persecute my soul, and take it.' Ps. xxxv. 11, &c. 'False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good, to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned as into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.' And he elsewhere tells us, how he was affected as to his enemies: 'It was not an enemy that reproached me; then I could have borne it.' This David might say: for with what singular meekness did he bear the reproaches and curses of Shimei, and the causeless persecutions of Saul, without rendering evil for evil, or railing for railing! Is it, then, credible, that he should curse his enemies in his prayers and solemn devotions, as the present translation of the Old Testament might lead the reader to suppose?—And I shall only observe, that if we consider the passages distinctly, we shall find that they do not import so much evil as may at first sight be supposed. That our enemies *should be ashamed* and *confounded*—that their *way* should be *dark* and *slippery*, amounts to this, namely, that they should be disappointed in their evil attempts, and brought to that shame and confusion which attend genuine repentance. Various passages sound harsh and severe in our version, which do not in the original. To mention but one: 'Let death come hastily upon them, and let them go down quick into hell.' The word rendered hell, commonly signifies the grave or place of the dead. He who looks at the words as they lie in the original, can infer no more than this, that the Psalmist predicts the sudden *death* of men in whose dwelling is wickedness. There is nothing further that the words import. And where we read of the good man's seeing *his desire* on his enemies, as Ps. cxii. 8, and cxviii. 7, the words *his desire*, are supplied, and not in the original text.

I should be glad if these observations should contribute to place a name so distinguished as David, in a more just point of view; and to render the book of Psalms more congenial than it now appears to be, to a mind under the influence of extensive charity, benevolence, and exalted devotion.

THE ATTRIBUTES OF GOD DISPLAYED.

ON THE WISDOM AND GOODNESS OF GOD IN CREATION.

Extract from Bingley.

It is one material use of the study of nature, to illustrate this most important of truths, "That there must be a God: that he must be almighty, omniscient, and infinite in goodness; and that, although he dwells in a light inaccessible to any mortal eye, yet our faculties see and distinguish him clearly in his works.

In these we are compelled to observe a greatness far beyond our capacities to understand: we see an exact adaption of parts, composing one stupendous whole; an uniform perfection and goodness, that are not only entitled to our admiration, but that command from us the tribute of reverence, gratitude, and love, to the Parent of the universe. Every step we take in our observations in nature, affords us indubitable proofs of his superintendance. From these we learn the vanity of all our boasted wisdom, and are taught that useful lesson, humility. We are compelled to acknowledge our dependence on the protecting arm of God, and that, deprived of this support, we must that moment dissolve into nothing.

Every object in creation is stamped with the characters of the infinite perfection and overflowing benevolence of its author. If we examine with the most accurate discrimination, the construction of bodies, and remark even their most minute parts, we see a necessary dependence that each has upon the other; and if we attend to the vast concurrence of causes that join in producing the several operations of nature, we shall be induced to believe further, that the whole world is one connected chain of causes and effects, in which all the parts, either nearly or remotely, have a necessary dependence on each other. We shall find nothing insulated, nothing dependent only on itself. Each part lends a certain support to the others, and takes in return its share of aid from them.

But all the common operations of nature, surprising as they are, become in general so familiar to us, that in a great measure they cease to attract our notice. Thus also all the powers of animal life, which, were they but adverted to, could not fail to affect the mind with the most awful impressions, are suffered to operate unheeded, as if unseen. We all know, for example, that, whenever inclination prompts to it, we can, by a very slight exertion of vital faculties, raise our hand to our head. Nothing seems more simple, or more easy, than this action; yet when we attempt to form an idea of the way in which that incorporeal existence, which we call *mind*, can operate upon matter, and thus put it in motion, we are perfectly lost in the incomprehensible immensity that surrounds us. When we try to investigate the properties of matter, we perceive that by patience and attention, we can make a progress in attainments, to which, according to our limited ideas, bounds can scarcely be assigned. The motions of the planets can be ascertained, and their periods assigned. In this train of investigation, the mind of a Newton can display its superior powers, and soar to a height that exalts it above the reach of others; and yet, in trying to explain the cause of animal motion, the meanest reptile that crawls upon the ground is, humiliating as the thought may be, on a footing of perfect equality with a Newton: they can alike exert the powers conferred on them by the Almighty Creator, without being able to form the smallest idea of the way in which they are enabled to produce these effects. Man, however, can contemplate these effects, if he will; and man, perhaps alone, of all the animals that exist on this globe, is permitted, by contemplating the wonders which these unfold, to form, if he pleases, some idea of his own nothingness, with a view to moderate his pride, and thus to exalt himself above the unconscious agents that surround him.

When the anatomist considers how many muscles must be put in motion before any animal exertion can be effected; when he views them one by one, and tries to ascertain the precise degree to which each individual muscle must be constricted or relaxed, before the particular motion indicated can be effected, he finds himself in the labyrinth of calculations in which this involves him. When he further reflects that it is not his own body only that is endowed with the faculty of calling forth these incomprehensible energies, but that the most insignificant insect is vested with similar powers, he is still more confounded. A skilful naturalist has been able to perceive that in the body of the lowest caterpillar, which, in the common opinion, is one of the most degraded existences on this globe, there are upwards of *two thousand* muscles, all of which can be brought into action with as much facility, at the will of the insect, and perform their several offices with as much accuracy, promptitude, and precision, as the most perfect animal; and all this is done by that insect, with equal consciousness of the manner how, as the similar voluntary actions of man himself are effected. It would be no easy matter to make some men believe that the most minute insect, whose whole life may be calculated for only a few hours, is, in all its parts, for the functions it has to perform, as complete as the majestic elephant that heads the forests of India for a century. Little do they suppose that even in its appearance, under the greatest magnifying powers, it is as elegant in every respect, and as beautifully finished, as any of the larger animals. Unlike the paltry productions of man, all the minute parts of these works of God appear in greater perfection, and afford to us a greater degree of admiration, the more minutely and more accurately they are examined. M. de Lisle saw, with a microscope, a very small insect, that in one second of time advanced three inches, taking *five hundred and forty steps;* and many of the discoveries of Leuwenhoek were even still more wonderful than this. Thus we evidently discern that all the operations of God are full of beauty and perfection, and that he is as much to be adored in the Insect Creation as in that of the elephant or lion.

If, from the contemplation of microscopic objects, we turn our attention to the stupendous system of the Universe, and view the heavens, what an astonishing field of admiration is again afforded us! This huge world that we tread is but a speck in the solar system; and that system, immense as it is, is lost in the immensity of space around, our sun becoming a star to planets revolving round other suns, as their suns become stars to us. Of these no fewer than *seventy-five millions* may be discovered in the expanse exposed to our investigation. But what are even all these when compared with the multitudes distributed through the boundless space of air! The Universe must contain such numbers as exceed the utmost stretch of human imagination. To obtain some faint conception of the wonderful extent of space, we may remark that stars of the first magnitude, or such as seem to us largest, are nearly 19,000,000,000,100 miles from our sun; and that some of the smaller ones are at many times that distance. "Great is our God, and great is his power! O God who is like unto thee!"

THE GRACE OF GOD MANIFESTED.

A SHORT ACCOUNT OF THE LAST ILLNESS AND DEATH OF SUSAN WYVAL; WHO DEPARTED THIS LIFE, ON THURSDAY, OCT. 25, 1810, IN THE THIRTIETH YEAR OF HER AGE.

MISS WYVAL removed from her residence near Herring Bay, for the benefit of a change of air, to Annapolis. The first time I saw her she was in the last stage of a consumption, much emaciated, and very weak in her body; but possessing a mind serene and tranquil, and entirely resigned to the will of the Great Supreme. "For a short time," said she "I trod the gay circle, but soon found it was all emptiness and vanity; and my soul thirsted after more permanent happiness. Not finding it in any thing else, I sought it in religion: and about eleven years ago, it pleased God to convert my soul! and in religion I found that happiness, which the world could not give. I was the first who experienced conversion in my father's family. I had my trials; but the Lord supported me: and since that time, three of my sisters have died triumphant in Jesus."

I observed to her, that notwithstanding she was very weak, it was possible she might be restored to health again.—She replied, "Just as the Lord pleases; I wish to have no will of my own." While I was praying for her, she was so happy, that she could not refrain from praising God aloud.

I visited her often during her illness, and always found her exulting in the prospect of glory, which opened before her, or calmly waiting for the hour of release. About ten days before her dissolution, I found her filled with that joy which is unspeakable and full of glory: shouting and praising her adorable Lord and Saviour, for what he had done for her soul; and for the boundless prospects of glory which opened to her transported vision!

When I drew near her bedside, she thus addressed me; "All is well, my brother!—Complete victory!—No doubt, no fear! —O that I could tell you what I feel; and what views I have of glory!—My tongue cannot express it!"

"Angels assist our mighty joys!
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told!"

Go, my flesh, and be refined in the dust, and be prepared to dwell in heaven forever!"—"Praise him! praise him! O help me to praise the Lord!"—The place was truly awful on account of the Divine presence! every person in the room was bathed in tears, while she was clapping her emaciated hands in token of victory!

The next time I saw her she was in great pain, and pressed sore by heavy affliction; but still "in patience possessing her soul." Upon my asking her how she was, she replied, "Just on this side Jordan."—"My bodily affliction is great." I said, I hope your faith does not fail; she replied with a smile, "No, blessed be God, neither life, nor death, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God in Christ Jesus!"

The day before her departure I called to see her, and found her, surrounded by female friends, in an extacy, pouring out her soul in torrents of praise to God, in language which seemed to be almost more than human! Upon my approaching the bedside, she cried out, "The chariots are waiting!—Victory! complete victory! O what glory opens to my view!—Could I but tell you the sweetness that I feel!—never did I feel any thing like this before.—The day is broke! the day is broke!—Hail him! hail him! hail him!"—And repeatedly clapt her dying hands in triumph over the King of Terrors. She then requested us to pray and praise; after which she cried out in these beautiful and solemn lines of the poet,

"Soon shall I feel my heartstrings break!
How sweet my minutes roll;
A mortal paleness on my cheek!
And glory in my soul!"

Then she said, "The convoy of angels is waiting—surely I see them! Look! I can almost point to where they are!—surely I see them!"——Raising at the same time her feeble hands, and exerting every power of soul and body, as if she would rise to meet the celestial messengers!

"Glory!" "Praise him!" "Hallelujah!" "Victory!" and "Hail him!" "Hail him!"—were alternately poured forth from her quivering lips, and faultering tongue.

About three hours before her spirit returned to God; I saw her again for the last time on this mortal shore. Death had then nearly completed his conquest over all in her that was mortal. She was in the last struggle, just passing through the stream of death, with weeping friends silently viewing the arduous conflict. Her reason still maintained its empire. When I asked her, shall we pray and praise God with you, she could but just articulate "Yes; O yes!" When I asked her if Jesus was still precious? with the last effort of expiring nature, she said "Yes!"

Not long after this, like an expiring lamp, or the setting sun without a cloud, she fell asleep in the arms of Jesus!!

"Let me die the death of the righteous, and let my last end be like his!" *Amen.*

MISCELLANEOUS.

SOCINIANISM EXPOSED.

To the Editors of the Methodist Magazine.

Dear Brethren,

It affords me no small degree of pleasure, to see the Methodist Magazine revived: a work of such general circulation, and calculated, by the blessing of God, to be made profitable unto thousands. To contribute my mite to the support and encouragement of this publication, I will always be willing; and therefore send you the following compilation for insertion.—The reasons that have induced me to turn my thoughts particularly to this subject, of late, are the observations that I made myself, and the remarks that I heard made by others, in the Southern and Western States. It was stated to me, and I fully believe it to be a truth, that the friends of ancient and modern Socinianism are using great exertions to spread their pernicious doctrines through the means of books and missionaries in those sections of the Union. These gentlemen artfully conceal their designs, and advance on the simple and unwary, by proposing questions, that it is not in the power of the most intelligent and comprehensive minds to answer: and because it cannot be *philosophically explained* how there can be three persons in the Godhead—or how the Logos was made flesh, they exultingly conclude, that the divinity of the blessed Redeemer is a falsehood.

Nor ought it to be concealed, that I have not met with an individual, either among the preachers or members of the Methodist society, who was apprised of the lengths to which the modern Socinians or Unitarians go, in their denial of the doctrines of Chistianity. To place, therefore, before your numerous readers, in a small compass, the sentiments and declarations of some of the most distinguished writers among them, I thought would subserve the cause of vital religion; and against which I could see but one objection, viz. that as the human mind from its natural inclination to evil, is found to grasp at every thing that would countenance its standing aloof from Christ and his cross, evil might come out of my manner of attempting to do good. As a reply to this objection, it was supposed, that the absurdity of the doctrines exposed, would furnish an antidote against their deleterious effects;—that a full and candid statement of them would guard the sincere enquirer after truth, against the artifices of those 'wandering stars'—and serve to endear to the penitent and pious, that Christ, through whose blood there is salvation and remission of sins in this life, and for whose sake the faithful shall finally be admitted into the everlasting mansions of light and glory. A.

'SOCINIANS.—They were so called from Socinus, who died in
'1604. He held that the Arians had given too much to Christ;
'asserting that he was a mere man, had no existence before Ma-
'ry, denied openly the pre-existence of the Word, denied that
'the Holy Ghost was a distinct person, and maintained that the
'Father alone was truly and properly God, exclusive of the Son
'and Holy Ghost; alledging that the name of God given to
'Christ in the scriptures signified no more than that God the
'Father had given him a sovereign power over all creatures,
'and that in consequence of this privilege men and angels ought
'to adore him. To maintain this delusion, and to avoid the
'force of that text, John iii. 13. he feigned that Christ took a

' journey to heaven after baptism, and came down again. He
' denied the redemption of Christ, saying that what he did for
' men was only to give them a pattern of heroic virtue, and to
' seal his doctrine by his death. Original sin and grace passed
' with him for chimeras. The sacraments he esteemed ineffica-
' cious. He denied the immensity of God, ascribing to him a
' particular corner of heaven, and alledging that he knew only
' necessary effects. It is also charged upon the Socinians that
' they believe the death and resurrection of the soul to be judged
' with the body, with this difference, that the righteous shall be
' raised to eternal happiness, and the wicked condemned to fire,
' which shall be eternal; but consumes the body and soul of the
' wicked in a certain time proportioned to their demerits.

' In the works of Socinus himself, and other writers, these prin-
' ciples are to be found; "That man before his fall was natu-
" rally mortal and had no original righteousness; that no man
" by the light of nature can have any knowledge of God; that
" there is no original sin in us, as it imports concupiscence or
" deformity of nature; that we have a free will to do good, and
" may here fulfil the law; that God could justly pardon our sins
" without satisfaction; that Christ died for himself, that is, not
" for his sins, for he was without sin, but for that mortality and
" infirmity of our nature which he assumed; that Christ became
" not our high-priest, nor immortal, nor impassible, before he
" ascended into heaven: that death eternal is nothing but a
" perpetual continuance in death, or annihilation; that everlast-
" ing fire is so called from its effects, which is the eternal ex-
" tinction or annihilation of the wicked, who shall be found
" alive at the last day; that Christ's incarnation is against rea-
" son and cannot be proved by Scripture; that Christ and the
" Holy Ghost are not God; that there is no Trinity of persons,
" and that the Old Testament is needless for a Christian."*

' It is however to be observed,' says Dr. Mosheim,† ' that this
' denomination does not always convey the same ideas, since it
' is susceptible of different significations, and is, in effect, used
' sometimes in a more strict and proper, and at others in a more
' improper and extensive sense. For, according to the usual

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* Heckford's Account of Religious Sects, page 337, and seq. who refers to the works of Socinus Lubbertius, Crellius Volkellius, and the Racovian Catechism. See Buck's Dictionary, article Socinians.

† Ecclesiastical History, vol. iv. page 470.

'manner of speaking, all are termed Socinians, whose sentiments 'bear a certain affinity to the system of Socinius; and they are 'more especially ranked in that class, who either boldly deny, 'or artfully explain away, the doctrines that assert the divine 'nature of Christ, and a Trinity of persons in the Godhead. 'But in a strict and proper sense, they only are deemed the 'members of this sect, who embrace wholly, or with a few exceptions, the form of theological doctrine, which Faustus Socinus either drew up himself, or received from his uncle, and delivered to the Unitarian brethren or Socinians in Poland and 'Transylvania.' The Dr. then proceeds to examine with that ability and accuracy for which he is celebrated, the different authors who have written on those doctrines, and gives us the substance of primitive Socinianism, in Vol. iv. page 501, in the following words: 'God who is infinitely more perfect than man, 'though of a similar nature in some respects, exerted an act of 'that power by which he governs all things; in consequence of 'which an extraordinary person was born of the Virgin Mary. 'That person was Jesus Christ, whom God first translated to 'Heaven by that portion of his divine power, which is called the 'Holy Ghost; and having instructed himself fully there in the 'knowledge of his will, counsels and designs, sent him again 'into this sublunary world, to promulgate to mankind a new 'rule of life, more excellent than that under which they had 'formerly lived, to propagate divine truth by his ministry, and 'to confirm it by his death.

'Those who obey the voice of this Divine Teacher (and this 'obedience is in the power of every one whose will and inclination lead that way) shall one day be clothed with new 'bodies, and inhabit eternally those blessed regions where God 'himself immediately resides. Such on the contrary, as are 'disobedient and rebellious, shall undergo most terrible and 'exquisite torments, which shall be succeeded by annihilation, 'or the total extinction of their being.'

'An abstract, presenting at one view the leading principles and consequences of the system' of the Socinians or modern Unitarians; 'divested of the imposing phraseology, which those writers know so well how to apply to all objects whether worthy or unworthy, may prove not less beneficial to some who have, than to others who have not, embraced their doctrines. The task is, indeed, not without its difficulty. To seize what is fugitive: to fix that which is ever in the act of change; to chain down the Proteus to one form, and to catch his likeness ere he has shifted to another;—this is certainly a work not easy to be accomplished.' Magee, p. 462. This perpetual changing is exemplified in the celebrated Dr. Joseph Priestly, one of the principal supporters of Unitarianism. He informs us, in his letters to a Philosophical Unbeliever, Part ii. p. 33—35, that he was once a Calvinist, and that of the straitest sect. Afterwards, he adds, he became an high Arian, next a low Arian, and then a Socinian, and in a little time a Socinian of the lowest kind, in which Christ is considered as a mere man, the son of Joseph and Mary, and *naturally as fallible and peccable as Moses or any other prophet;* and after all this, he tells us he does not know when his creed will be fixed.' Magee, p. 108.

To mark the changes that have befallen the doctrines of the ancient Socinians;—to point out the differences between their principles and the principles of the modern Unitarians;—to shew the versatility and inconstancy of the most celebrated champions and philosophical advocates of those doctrines that would invalidate the Divinity and atonement of Jesus Christ, or would expunge from the Scripture 'his grace, his Spirit, and his religion,'—and to prove that there can be no safety to any, nor the least security that the greatest absurdities will not be embraced, when a man has given up the doctrines of the cross, has been the design of making these extracts.

That we may have a view of the doctrines of the Unitarians of the present day, a few extracts will be made from the works of some of their most distinguished writers; but chiefly from their version of the New Testament with notes, 'published in London by a society for promoting Christian knowledge and the practice of virtue by the distribution of books,' reprinted in Boston, 1809.

(To be concluded in the next.)

ACCOUNT OF MR. P. S.

To the Editors of the Methodist Magazine.

Troy, March 30th, 1818.

HAVING a convenient opportunity to send to you by a friend who is going to New-York in the morning, I have thrown aside, at a late hour, an entertaining volume of history, to refresh myself, and improve the few moments of relaxation, to contribute something for your interesting Magazine. The following account you are at liberty to insert if you judge it will be profitable to your readers.

Mr. P. S. in the latter part of his life, occupied a small tenement of my father's. From that time till his death, I was well acquainted with him; so that what I say of him, I relate as facts, which, for the most part, I know to be true. When Mr. S. came into the neighbourhood, it was understood that he was a Methodist, which was true, though, on account of his not feeling so particularly zealous as he had done, he excused himself from coming immediately forward to be recognized by the church, as a member; promising himself to do it at some future day. He assured us, however, that he had no intention to give up the cause of religion; and in this, I really think he was sincere.

It appeared that some unpropitious change had taken place in his circumstances, and the enemy availed himself of it, to deceive him into a notion that it was excusable in him, and might be for the glory of God, for him to avoid making an open profession of religion, till he should be placed in circumstances in which he could do more honour to the cause—suggesting, withal, that he might retain the degree of piety he then possessed, till he arrived at that more favourable period. Indeed, from what I could learn by many conversations with him, the enemy had succeeded so well in riviting these impressions in his mind, that he thought himself sincere in the indulgence of them. From this time, having placed himself in a situation, in which he was, from necessity, deprived of the privileges of a church member, he found an increasing inclination, voluntarily, to neglect those duties, of which the loss of church membership did not deprive him. Family and private prayer, with the reading of the scriptures, began to be neglected by degrees, till they were heard of no more in his house.

While this dangerous lethargy was gradually closing up his eyes, the Lord aroused him from his slumber, by taking away his wife, who, dying in the triumphs of faith, left him an impressive witness of the inestimable worth of *pure religion*. But, whatever impressions this afflictive occurrence made upon his mind, they lasted but a short time; he soon began to relapse into his former stupidity, which grew upon him with astonishing rapidity.

Mr. S. was well instructed in the things of religion, and could always talk on the subject with a great deal of ease, but with, apparently, no feeling. His countenance gradually acquired an aspect peculiarly offensive to Christians; though, when he was introduced as a neighbour or a citizen, there was something amiable and inviting in him; yet, as all Christians who knew him, said, when he was named in reference to religion, an involuntary horror would thrill their breats, in spite of all they could do to suppress it.

He used frequently to attend prayer-meetings, at which his friends especially, the most of whom were pious, would often mention his case in their prayers; but after a while they desisted from praying for him, because, they said, they could feel no liberty in doing so. And, I confess, I never felt, at any other time, such a repulsive check, which seemed to dispute my entrance upon the subject, as I always felt, when attempting to pray for him.

Thus he continued till his death, concerning which I shall state but one particular. Just before he expired, his brother, who was a pious man, asked him if he should pray for him. "You may pray," he said, "You may pray for my family—for yourself and your family—and for all who have not, as I have, become outcasts from mercy—but you need not pray for me—it is too late—once I knew the Lord—but I have forsaken him—Had I died then, I should have been happy—but now I must be miserable.—In a few hours I shall be in hell—I am as sure of it as if I were there"—and so he expired.

Thus ended the life of this unhappy man. I was present in his sickness, and, for the first time in my life on a funeral occasion, preached a sermon at his burial. His appearance, after he expired, I shall never forget. I can draw no picture of it. He appeared as if he had been, in his last moments, surprised by an enemy, and, in the shock, to have threatened an attack upon, and made an exertion to escape from him, while, at the same instant, the blood chilled in his veins, and his countenance continued to pourtray the horror of his mind.

This circumstance has been an admonition to me not to neglect duty, under any pretext whatever; and I wish it may be to all who may see the account. I find many who can furnish themselves with plausible excuses for deferring present duties to be performed at some future time, which, they vainly hope, will be more propitious—But I never found one who calculated to come to so unhappy an end as the miserable subject of these remarks did; and, probably, no one ever calculated more to shun it than he did when he first began to neglect duty. What a disappointment! May the Lord deliver us from falling into the snare of the devil.

S. LUCKEY.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

EXTRACT OF A LETTER FROM MR. CLOUGH TO MR. BUNTING,

Dated Columbo, *May* 1, 1817.

THE nature of our work, and the prospects which open before us, encourage and animate us to labour on. Hence we are using, to the utmost of our power, those means which God has placed within our reach, to accomplish that great work which I have no doubt in my mind whatever, he sent us out to perform.

You would be greatly pleased to be in one of our English class-meetings, and hear the artless simplicity of those that are real members of our society, to see their zeal, and love to every branch of Methodism, and their hearty acquiescence in every part of our discipline. I am really surprised sometimes to hear the clear manner in which they speak of the things of God, and of the work of grace upon their souls; and recollect, that a short time back "These were not a people." As many of the natives, Cingalese, and those who speak the Portuguese language, only have begun to express a wish to be admitted to our class-meetings, we are now beginning to establish classes in the Portuguese and Cingalese languages. The other night we had several natives in the class; but only two or three could speak English. Upon one of them being asked if he wished to be saved from sin and hell, he replied, with much fervour, "I very much like dat." Well, have you begun to pray to God? "I always *now* praying every day." But how do you pray? He replied, putting his hand upon his breast, "I always pray now wid my heart feeling." This unexpected, and yet most pleasing explanation of prayer produced, as you may naturally suppose, a powerful effect in our English class. It quite overcame some.

Our Portuguese congregation, though small in its beginning, now promises well. It is in general serious; but hearing God's word is not enough, and hence there is so little of the fear of God out of the places of worship in this country, that, however a person's mind may be affected under preaching, when he goes into an ungodly world he looses it all, and it would be next to a miracle for such a one to hold fast: then you see the necessity of classes being introduced. Our class meetings are the only means I can think of, as likely, after all, to make effectual work of it. But as this class of people have lived so long without any kind of religious instruction, every thing must be brought round in a regular way. Hence, I think, the plan we are adopting of establishing a general catechising for all such as are disposed to come, and then finding out those who are the most in earnest for their souls, and immediately forming them into classes, is the best we can devise, at least at the present, to promote the salvation of immortal souls.

Since the opening of our chapel, I have paid more particular attention to the Portuguese language, and can now preach or converse in it with the utmost ease. My opinion, in respect to the languages of this country is, that we shall not do much in them in the way of preaching, until we do it extempore. This I see more clearly since I preached in this way in the Portuguese. But having had so much to do in English and Portuguese the last six months, it has proved a serious hindrance to me in the Cingalese.

Translating has also been another great hindrance in my way of writing sermons in the Cingalese. Long before you receive this, you will have heard of the death of W. Tolfrey, Esq. who was engaged in making a translation of the New Testament into Cingalese. I wrote to Dr. Clarke some months since, and gave him some of the melancholy intelligence of this worthy gentleman; also of the translating work having been removed to the mission-house. I am now hard at work to complete it, in conjunction with brother Armour, and Mr. Chater, the Baptist missionary. At present we are literally jaded with our own different employments on this station, and nothing could possibly induce me to devote four days in the week to close attention to this work, but the idea of its vast importance; and I frequently please myself with the reflection, that this translation of the Word of life, when we are gone, will preach the Saviour of sinners to generations yet unborn. The Scriptures are not the only work which are putting into the languages of this country. We have just finished, i. e. printed off, a very large edition of Mr. T. Wood's Catechism, in Cingalese, and another in Portuguese; and from the manner in which they are read and committed to memory by the children, and adults, I am persuaded that great good will soon be done by it. It is really delightful to hear the children repeat the different answers, with all the Scripture-proofs, with the utmost correctness. We are now printing it in Malabar. Besides this, we have printed in the Cingalese and Malabar languages, within the last four months, from twenty to thirty thousand Tracts, chiefly extracts from the New-Testament, consisting of the parables, miracles, our Lord's Sermon on the Mount, &c. We have printed also a small edition of two thousand of Ostervald's Scripture-history, in Cingalese. I mean the abridged edition. The same is now printing off in Tamul. It is done at the expense of the Bible Society in Ceylon.

I am almost constantly confined in my room, and my principal journies are those I make out of my study, to the translating-room, and from thence into the pulpit. I am sometimes for weeks together, and scarcely reach the outside of the walls of the mission-premises. Here I am:—my hours, days, and weeks, fly in such a way that the remembrance of them is only impressed upon my thoughts by the return of certain seasons; and it must of necessity be the case with me, at least for some time. And our mission will always require some of the brethren thus to fill up their time, as much must be done in translating.

O! that we could make our voices convey across the wide ocean the feelings of gratitude, love, and affection, that fill our souls toward our friends in Britain, for all their kindness to us, their unworthy representatives to the heathen. Well:—they are known unto God, and the day of the Lord will bring us together in our Father's house. At present we are separated: It must be the case. God's cause requires it, and our souls unitedly say, "Father thy will be done," and by a proper realization of the two periods, in which man was created to move, namely, time and eternity, our little separation will appear a matter of trifling importance.

EXTRACT FROM THE REPORT OF THE METHODIST MISSIONARY AUXILIARY SOCIETY FOR THE LONDON DISTRICT.

After stating the local circumstances of the Society, the Committee proceed—"From these subjects of local interest, your Committee will now proceed to call the attention of the Society to topics of more general importance: namely, the extent, operation, and successes of those Foreign Missions, to the support of which the funds of this Society are devoted.

But as the Subscribers have been made acquainted with the state of the Missions up to the month of August last, by the large distribution of the General Report of the Executive Committee, ordered to be printed by the Methodist Conference of last year; it will only be necessary for the Committee to bring before the Society those particulars respecting the different Missions which have been supplied by the correspondence of Missionaries, and the proceedings of the Executive Committee, since that period.

The first subject on which your Committee beg leave to report, is the increase of the number of Missionaries appointed to various stations. The prayers of the pious, who, affected by the dark and vicious condition of so many parts of the earth, have earnestly prayed the Lord of the harvest to send forth more labourers, have been answered. The Conference and the Managing Committee have been able to avail themselves of the offer of many suitable young men, to open several new stations, and to re-inforce the Mission in other places, where the provision was inadequate to the exigency of the case, and where the desires of many "to hear words by which they might be saved," were the most pressing. Six additional Missionaries have been sent to Newfoundland, three to Canada, three to Nova Scotia, one to the Bahamas, three to Ceylon, one to Jamaica, four to Antigua and other British Islands in the West Indies, one to Sierra Leone, and two to St. Domingo; making in the whole twenty-four Missionaries, appointed since the Meeting in May last, in addition to those before employed. The total number of our Foreign Missionaries now amounts to upwards of One Hundred. Of the persons who have thus, at the call of the church, devoted themselves to the work of God in foreign parts, the Committee state with great pleasure and gratitude, that they appear in general, eminently qualified for the important work which has been confided to them; and that their talents, piety, and zeal, give encouraging promise of extensive usefulness in their respective scenes of labour. Others, of equal qualifications, have offered themselves, and are held in reserve for future appointment; but though the most urgent calls have been made for their labours, the present state of the funds will not allow of their being immediately sent; and the managing Committee have to regret that not only are some important new stations yet without appointments, but that others are still vacant, which have been deprived of their Missionaries by death.

The intelligence recently received from the Missionary stations, is of the most encouraging nature. In Europe the small, but not unimportant Missions in Gibraltar and France maintain their ground, and are operating to spread the knowledge and influence of true Christianity in the places where they are established. In Gibraltar, the society has increased, and many of the military in the garrison enjoy the benefits of the ministry of the Missionary stationed there, to the great improvement of their morals, and in many instances their true conversion. By his means also a number of useful tracts in the Spanish language have been circulated and taken into Spain. At Periere, in France, the Committee have the satisfaction to state, that the increase of the congregation has required the building of a chapel; and this work, the erection of the first Methodist Chapel in France, is before this time completed by the zeal and liberality of the small society there, assisted by their Protestant neighbours.

In the British Colonies of North America, the additional Missionaries which have been appointed, have enabled the District Meetings to enlarge the number of stations, and to supply the want of religious ordinances to many living in situations where they were entirely destitute of them. They have been very gladly received by the inhabitants, and have entered on their work with the best appearances of success. From the late appointment of a Missionary to preach in the French language in Canada, the language of a large proportion of the inhabitants, the Committee anticipate much good. The ignorance of the Catholic population in that province is truly deplorable. They are not only without the scriptures, but wholly ignorant of their contents; in some instances even of their most important facts. Mr. De Putron not only preaches in French, but diligently circulates the scriptures: and has, in many places where he has itinerated, been heard with great attention and with some success.

The increase of the Missionaries in Newfoundland, has also been followed by the opening of New places; and religious instruction, and the ordinances of divine worship, have been supplied to many of the coves and harbours in that extensive settlement, which were before but occasionally visited, or wholly destitute of the ministry. The distresses of that island have indeed been very severe. The failure of their fishery, the depression of commerce, and a season unusually severe, have produced great sufferings among the inhabitants in general; but in the midst of trouble they have sought and found relief in the consolations of religion. The spirituality of the societies appears to have advanced, and their numbers are increased.

The Mission to the slaves and people of colour in the British West India colonies has in the last year been placed in circumstances of considerable difficulty. The alarms of insurrection, and the suspicions incident to the state of society which exists there, have given an opportunity to some of the colonists to call for laws in some instances greatly restrictive of the freedom of religious worship, and the exertions of Missionaries, and in others wholly obstructive to them. Several instances of opposition and violence, in some of the islands, may be traced to the inflammatory and illiberal writings of an antimission party at home: but they have also excited inquiries into the doctrines and characters of the Missionaries, which in some cases have issued in their additional encouragement. The Legislature of St. Vincent's appear to have abandoned their avowed intention to embarrass the Mission there by persecuting enactments, and the Session has passed without the adoption of those measures which the Council had recommended to the House of Assembly. In Demerara, the opposition appears to subside, and the congregations have greatly increased. In Antigua, the oldest, and most successful of the West India stations, the societies have had an increase of four hundred members, and enjoy the full confidence and protection of the local authorities. In Jamaica, the work rapidly extends, both where societies have been long formed, and in new places where the Missionaries have been invited to extend their labours. But, the Committee deeply regret to state, that notwithstanding the facts which have from time to time been exhibited in proof of the excellent effects resulting from the instruction of the negroes, and the increased number of friends which the Mission has been acquiring among the respectable white inhabitants of the colonies, many of whom have recently signed the most satisfactory testimonies in favour of the character and usefulness of the Missionaries; laws have been passed by the Jamaica Legislature, and the Legislature of the Bahama Islands, against which it has been thought necessary to petition the British Government, whose tolerable spirit, and regard to the religious interests of the colonies, support the confidence that from every law restrictive of religious liberty, and opposed to the pious design of communicating Christianity to the pagan population of the West Indies, the Royal assent will be withheld.

In the inscrutable dispensations of Providence, four most active and useful Missionaries have been removed from their labours in the West Indies by the diseases incident to those climates; and their places yet remain unsupplied. They, however, honoured the Missionary cause in life and death; and the donation of 100l. sterling to the widow of Mr. Burgar, from the parish of St. Thomas, Jamaica, voted at a meeting of the Magistrates and Vestry as a token of respect for the memory of her husband, is a pleasing proof that Jamaica has many respectable inhabitants who value the gospel, and appreciate the pious zeal of those who hazard their lives to teach it to their negroes.

The two Missionaries appointed to that part of the island of St. Domingo which is under the presidency of Petion, have recently reached their destination; but as their last letters were written immediately upon their arrival, nothing can be communicated respecting that important Mission, except, that from the manner in which they have been received, and the qualifications of the Missionaries themselves, the most sanguine hopes may be entertained, that they may be the means of communicating the important benefits of religion to a people whose civil condition is rapidly advancing under a liberal government. Uniting schools with their proper work as ministers, they will at once promote the instruction of the adults, and sow the seeds of knowledge and religion in the minds of the rising age.

An additional married Missionary has been appointed to Sierra Leone, who, it is hoped, will prove a useful auxiliary to the Missionary who has for several years faithfully and successfully laboured in that colony. The schools for the children of recaptured negroes, and the children of the neighbouring tribes, amounting to one hundred and sixty, under the care of Mr. Davies, are in a flourishing and well organized state; and since the arrival of another Missionary, the towns in the neighbourhood of Free-Town, composed of recaptured negroes, have been visited, and promising religious impressions made upon many minds. The Committee trust that their labours, united with those of the excellent men of other denominations labouring in the same colony, are, with their immediate benefits, providing the elements of the future instruction and the moral renovation of the population of the Western part of the vast continent of Africa.

The Cape of Good Hope is at present without a Missionary; but the societies in the colony are under the care of some pious and useful local preachers. Mr. Shaw, the last Missionary sent to that station, led by a strong desire to preach the gospel to the heathen in the interior, has, with the consent of the Committee, fixed his residence among the Little Namacquas, a tribe of Hottentots, residing near and upon the Khamies mountains. Encouraged by a pious Missionary employed by the London Missionary Society, he and his excellent and intrepid wife left the Cape for the interior in a waggon drawn by oxen, without any particular designation; but having been met by a chief of the Little Namacqua tribe, who with some of his people were proceeding to the Cape in search of a Missionary, whom they might invite to reside among them, he regarded this as a providential indication, and consented to go with him to instruct his people. He has commenced building a house for himself, and a place for divine worship. The Hottentots appear not only willing, but eager to be instructed, "a people prepared for the Lord;" and the religious meetings which Mr. Shaw has already held with them have been accompanied with powerful manifestations of the Divine influence. The hearts of his hearers appear to have deeply felt the power of the word of God, and the voice of prayer and praise to the true God and Saviour has begun to gladden the wilds of that part of degraded Africa.

Africa has also presented to the Committee a new and important station in the extensive island of Madagascar, containing about four millions of inhabitants, in a partial state of civilization, and among whom, through the influence and protection of the British government in the Mauritius, an opportunity of a very favourable appearance has occurred to communicate to them the blessings of our divine religion. To this work, the Managing Committee have been invited by a truly benevolent and liberal letter from the Governor of the Mauritius to T. THOMPSON, Esq. M.P. one of the General Treasurers. The occupation of this station is delayed only by the state of the funds; but, it is hoped, will be speedily embraced. No opening to the pagans of that island, of so favourable a kind, has perhaps before occurred. By the liberality of the Governor, and other gentlemen of the Mauritius, copious vocabularies of the language, and authentic information respecting the character, manners, and opinions of the natives, have been offered to the Missionaries who may be appointed, and thus the best facilities will be afforded them to obtain the language of the island, and in that to declare to its inhabitants "the wonderful works of God."

In Asia, the appointment of a Missionary to New Holland, has been justified by the manner in which Mr. Leigh has been received, and the effect which has already attended his labours. Forty-four persons have been united in society; and he has formed a circuit of one hundred and fifty miles in extent, in which he itinerates, preaching at fifteen places. In every place the settlers "receive the word of God with gladness;" many of them, before his arrival, not having heard a sermon for many years, whilst their children were growing up in ignorance and irreligion. Three chapels are proposed to be erected in that colony, one at Sydney, one at Windsor, and one at Castlereagh. Four Sunday-Schools have also been commenced; and with such prospects of usefulness, the Committee earnestly hope that the public liberality will speedily enable the Mission Fund to meet the earnest wishes of the many who have begun to "taste the word of life," for the appointment of another Missionary. It is only by itinerating, that the scattered population of the colony can be reached; and the state of society in the towns is such as demands the most zealous efforts of Missionary labours to correct its depravity. The excellent chaplains of the colony, so far from considering the labours of Mr. Leigh an intrusion, received him with great kindness, and the Governor expressed to him his best wishes for his success. Thus many of the outcasts of society will probably be reclaimed, and the distant settlers will be "*sought out and not forsaken.*"

Since the last meeting, the Ceylon Mission has been reinforced by three additional Missionaries, who, it is hoped, have safely arrived at their destination. The intelligence from this island continues to be of the most interesting and encouraging nature. In July last, the Missionaries held their first Conference at Columbo, and fixed their stations for the ensuing year. The number of stations are six, in the principal towns on the coast, to two of which but one Missionary was appointed, from the deficiency of their number. The arrival of the three who sailed in November last, will, in part, supply this want; but the favourable facilities offered by this interesting island for the spread of Christianity, are such, that no efforts which have yet been made are commensurate with them. The state of the Province of Jaffna, where Christianity once greatly flourished under the labours of the pious ministers appointed by the Dutch government, but where Paganism and Mahometanism have again occupied much of the ground, which in that day was wrested from them, is in itself sufficient to stir up the zeal of those who love the name of the Lord Jesus, to efforts far more vigorous than any which have yet been made. And the Committee, moved by the representations of SIR ALEXANDER JOHNSTON respecting the condition of the lower castes in that province, have endeavoured to meet that gentleman's benevolent wishes as far as they were able, by directing as large a proportion of the labours of the Missionaries to be devoted to that province, as could be spared from other stations. By the conquest of the kingdom of Candy, an opportunity is now afforded for the introduction of Christianity into the interior, and though of the fourteen Missionaries at present employed in Ceylon, none can at present be spared for that enterprize; yet, indirectly, the effects of their labours on the coast, are beginning to be felt among the Candians in the interior. "There are," says Mr. Clough in a recent letter, "a number of young men, country born, acting as Government clerks; who previous to their going up received good under our ministry, and took with them Cingalese Testaments, Tracts, &c. They speak to the natives when they can, and we receive pleasing letters from them occasionally. Some of the natives in the capital have expressed a strong desire to have an English school established there, that their children may be instructed. There are also several soldiers, who met in class with us before they went away, and they are speaking to the natives as well as they can, when they can get a few words of advice interpreted."

The Wesleyan Mission House and Printing Office, at Columbo, are nearly completed. The Chapel is opened for Divine worship; and the presses are already employed in giving the Scriptures and useful tracts to the inhabitants in the Cingalese tongue, and other languages spoken in the island. The first converted priest, Petrus, is usefully employed in revising the translations, and occasionally, in preaching; whilst other priests are under the instruction of the Missionaries; two of whom have been baptized, and occasionally go out with them in their preaching excursions into the country, and exhort their idolatrous countrymen to turn from dumb idols to serve the living God. Among the fruits of the Mission is a young man of Dutch descent, master of several of the languages spoken in the island, and who burns with zeal for the cause of Christ. He was received as an assistant at the Ceylon Conference, and his case warrants the expectation that a supply of Missionaries may, under God, be raised up from the descendants of Europeans in the island, many of whom are well educated, for the diffusion of Christianity among the natives.

Nothing in the experience of Missionaries has been found so useful an auxiliary to the preaching of the Gospel among the heathen as schools, and their efficiency has no where been more fully experienced than in Ceylon. By them, the Dutch greatly promoted Christianity in that island; and when they were neglected, its influence declined. The Wesleyan Missionaries have been so convinced of the importance of these institutions, as not only to increase their labour by undertaking the superintendence or reformation of some of the Government schools, but to press upon the Committee in the most earnest manner for the means of establishing others in various places to which they have access, and where a large and constant supply of scholars can be obtained. Among the nominal and half pagan Christians of Ceylon, the education of children will be the means of reviving the knowledge and influence of true Christianity, both of which, among those natives who still profess the Christian name, are almost entirely lost; and great advantages will be obtained for communicating the knowledge of true religion to the children of the pagan part of the population, from the readiness with which many of their parents suffer them to be instructed by the Missionaries, and the school-masters they appoint. All the Missionaries agree in their opinion on this subject. "I have been," says Mr. Carver, "reforming the school at Galle. It contains about forty fine boys, many of them the sons of Modeliers, or Head-men. We have a good day-school here attached to the Mission, which promises much. Many of the Head-men's children come to learn English. We preach to them every Saturday." Mr. Erskine speaking of the same school, observes, "There are more than seventy children under our care, to whom we preach every Saturday. Some of them on their coming to our school, although sixteen or seventeen years of age, I have found so ignorant as not to know the difference between good and evil. Nothing of God! nothing of eternity, or of the soul!" "I believe," says Mr. M'Kenny, "that all the brethren are deeply impressed with the great importance of schools. If we can get schools established through the island, the greatest good will arise from it. But to England we must look for the means of establishing and supplying them."

The Managing Committee have fully entered into these views, and voted the sum of 300*l.* per annum, for the support of schools exclusively; and the Committee for the London District Society beg leave to recommend this object to the special liberality of the friends of religion, and the active zeal of the collectors, whose applications for such a charity they are persuaded cannot be made in vain.

By the last Annual Report of the Executive Committee, it will appear, that at the close of the accounts in June last, the sum of 12,565*l.* had been contributed by the friends of the Methodist Missions in the preceding eleven months, including the balance of the former year; and it will also appear that the balance in favour of the General Treasurers was 2,705*l.* 18*s.* 0*d.*; but it is now necessary to state, that the outfits of so great a number of Missionaries sent out since that period, and the current expenses of the Missions in general, including considerable grants towards the expenses of the Wesleyan Mission House, Printing-Office, and Chapel, in Columbo, and a House and School in Jaffna, in the island of Ceylon, have not only exhausted this balance, but left the funds in very considerable arrears.

The Committee having made these statements, now beg leave, with an earnestness for which the importance and pressing nature of the cause of Missions will be a sufficient apology, to urge upon the society, and its friends, the necessity not only of constancy, but of increased activity in a work so eminently and immediately "the work of the Lord." They acknowledge, with joy and gratitude, the sums above stated, as highly creditable to the pious zeal and benevolence of many places in the London District, and to the activity of the local Committees, their Secretaries, and Collectors. They acknowledge with the liveliest feelings, the subscriptions and donations of many persons of other religious denominations, whose love to the common cause of Christianity is the only motive which could influence their co-operation and assistance. They wish to pay a just tribute to the unwearied exertions of the Ladies, who in London and other places have so successfully pleaded the cause of the heathen, and so largely aided the Mission Fund; and they hail with joy the Juvenile Society for the London East Circuit, as their coadjutors in the work of Christ, and see in the spirit with which the Missionary cause has animated them, an encouraging pledge of the permanency of those plans which have been devised for providing those resources without which Missionaries to the heathen cannot be sent. The Missionary spirit thus excited, bound up with early associations, and connected with the ardent feelings of youth, will give its character to the man, and animate and cheer the winter of age. But, with all these causes of gratulation, the Committee conceive that there are places in the District where the plans of the Society might be carried into further operation, and the subscriptions greatly enlarged; and to such places, and to those persons residing in them, by whose influence and activity only the measure can be promoted, the Committee would commend the subject to serious attention. Every consideration which can excite a mind which loves Christ, which burns with

> " A jealous just concern
> For his immortal praise,"

is furnished both by the state of the world, and by the state of Missions in general, and of Methodist Missions in particular, to induce those who have actively engaged in the cause already, to perseverance; and fully to win over to their help, those whose aid has hitherto been but partial and occasional. The prosperous or hopeful state of almost every Mission we have attempted; the abundant opportunities of extending the work in various directions; the premature deaths of Missionaries, martyrs in the cause of benevolence and piety; the new stations in the West India islands, which cannot be filled up until the fund receives new supplies, and where many of the children of Ethiopia are stretching out their hands to God and to British Christians, imploring the light and comforts of the gospel; the important call to minister to the wants of four millions of pagans in the island of Madagascar; the necessity of sending another Missionary to cheer the solitude, and aid the labours, of Mr. Shaw, now alone among the savages of South Africa; and finally, the important Mission in Ceylon, where fourteen Missionaries, by preaching, catechizing, conducting native schools, and printing the scriptures and useful books, are laying the foundations of a work, which if zealously supported, promises, under the blessing of the God of Missions, to re-erect the temples of Christ, now in ruins through the neglect of Christians, to arrest the devastating progress of Paganism and Mahometanism, now almost triumphant over the feeble remains of Christianity, to re-assert the honour and victories of the cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion is to deny God, and the almost universal practice to worship devils;—these are the subjects which the Committee wish to leave on the minds of the Society; and they pray, that their love to the work of Christ "*may abound yet more and more in knowledge and in all wisdom, that they may approve the things which are excellent, that they may be sincere and without offence to the day of Christ;*" when it will appear that they "*have not run in vain, neither laboured in vain.*"

OBITUARY.

ANTHONY SENTER.

Anthony Senter was born in Lincoln county, North-Carolina, January 28, 1785. Died at Georgetown, South-Carolina, December 23, 1817.

Until eighteen years old he lived with his parents, whose circumstances in life necessarily occupied that time in manual labour, which it is to be regretted they were not able to improve in the education of such a son.

At eighteen years old, he was apprenticed in the blacksmith's business; and as with his parents he had been remarked for industry and filial duty, so with his master: indefatigable in his business, sober and moral in his general conduct, he merited and had the praise of those who knew him.

In our happy country, such a young man must succeed—So did Anthony Senter: his trade acquired, and he set up in business, he soon surmounted the early difficulties of life, and saw his way direct to ease and affluence.—But what was gain to him, he gladly counted loss for Christ.

We have no information of his early convictions; nor can we say any thing of his religious feelings until after his establishment in life. The pious walk and godly conversation of one of his neighbours, first led him to examine with restless concern into the nature of vital religion, and he became gradually convinced that he yet lacked that "One needful thing."

It was sometime in the year 1806, at a meeting in the Enoree Circuit, that it pleased the Lord to give him an overwhelming conviction of sin. He went away from that meeting weeping and praying. On his way home (so overwhelmed was he with the sense of his lost state) he either alighted or fell from his horse, and was found late in the evening, lying by the road side in the utmost agony, pleading with God for mercy. From this time he gave himself wholly to the great concerns of salvation; nor was it long before he found the "pearl of great price"—the forgiveness of sins. He joined the church—became a class leader, and soon after entered upon the all-important work of the ministry.

His first appointment was to the Great Pee-Dee circuit, A. D. 1809. In 1810, Bladen circuit. In 1811, Little Pee-Dee circuit. 1812, Buncombe circuit. 1813, Sparta circuit. In 1814 he was stationed in Georgetown. 1815, stationed in Charleston. 1816 and 1817, Presiding Elder of the Broad-river district.

Of our dear brother Senter we may confidently say, that as a man he deserved the respect of all; as a christian, he was without offence; and as a minister, he was blameless.

A strong mind, and a benevolent heart; a single eye, and a steady purpose to glorify God; an unwavering faith, fervent love, and burning zeal—these were the exalted attributes of this good man.

While able to labour in the word and doctrine, he was abundant and indefatigable in the work; and even when so impaired by the fatal consumption as scarcely to be able to preach at all, still did he travel from circuit to circuit; and as though unwilling that any thing but death should separate him from his work, when his strength was so exhausted as to render him unable to preach, he would at least assemble the official members of his charge, and instruct them in their duty, and encourage them to their work.

At last even this was denied him.—As the veteran soldier retiring from the field, faint and exhausted by wounds and fatigue, yet only now retiring because he can do no more, so with our beloved brother: unable even for the smallest labour, and almost dead, he reluctantly gave up the toil, and retired to his house in Georgetown, whence, after a few weeks, he was taken to the "house not made with hands, eternal, in the heavens."

The writer of these remarks lived his nearest neighbour, and was daily, intimately, and most affectionately conversant with him until death separated them. In his beloved brother he witnessed the faith of the gospel, unshaken in the wreck of nature.—Reduced to a living skeleton—feeble as a child, and just falling into the grave, his heart could not be separated from the work of God: He still charged himself with its interests, and felt its cares. Indeed, with death before him, and the awful glories of the invisible world just ready to be unfolded, like Jacob, gathering up his feet, composed, collected, and without dismay or dread, he fell asleep.

W. C.

THE

METHODIST MAGAZINE.

FOR JUNE, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 169.)

57. These, and a few more particulars of the same kind, occur within the compass of a single page of the evangelical history. The circumstantial manner of the history affords a presumption in its favour, antecedent to all examination into the truth of the circumstances themselves. But it makes a strong addition to the evidence, when we find, that in all the subordinate parts of the main story, the evangelists maintain so great a consistency, with the testimony of other authors, and with all that we can collect from other sources of information, as to the manners and institutions of that period. It is difficult to conceive, in the first instance, how the inventor of a fabricated story would hazard such a number of circumstances, each of them supplying a point of comparison with other authors, and giving to the inquirer an additional chance of detecting the imposition. And it is still more difficult to believe, that truth should have been so artfully blended with falsehood in the composition of this narrative, particularly as we perceive nothing like a forced introduction of any one circumstance. There appears to be nothing out of place, nothing thrust in with the view of imparting an air of probability to the history. The circumstance upon which we bring the evangelists into comparison with profane authors, is often not intimated in a direct form, but in the form of a slight or distant allusion. There is not the most remote

appearance of its being fetched or sought for. It is brought in accidentally, and flows in the most natural and undesigned manner out of the progress of the narrative.

58. The circumstance, that none of the gospel writers are inconsistent with one another, falls better under a different branch of the argument. It is enough for our present purpose, that there is no single writer inconsistent with himself. It often happens, that falsehood carries its own refutation along with it; and that, through the artful disguises which are employed in the construction of a fabricated story, we can often detect a flaw or a contradiction, which condemns the authority of the whole narrative. Now, every single piece of the New Testament wants this mark or character of falsehood. The different parts are found to sustain, and harmonise, and flow out of each other. Each has at least the merit of being a consistent narrative. For any thing we see upon the face of it, it may be true, and a further hearing must be given before we can be justified in rejecting it as the tale of an impostor.

59. There is another mark of falsehood, which each of the gospel narratives appears to be exempted from. There is little or no parading about their own integrity. We can collect their pretensions to credit from the history itself, but we see no anxious display of these pretensions. We cannot fail to perceive the force of that argument, which is derived from the publicity of the Christian miracles, and the very minute and scrupulous examination which they had to sustain, from the rulers and official men of Judea. But this publicity, and these examinations, are simply recorded by the evangelists. There is no boastful reference to these circumstances, and no ostentatious display of the advantage which they give to the Christian argument. They bring their story forward in the shape of a direct and unencumbered narrative, and deliver themselves with that simplicity and unembarrassed confidence, which nothing but their consciousness of truth and the perfect feeling of their own strength and consistency can account for. They do not write, as if their object was to carry a point that was at all doubtful or conspicuous. It is simply to transmit to the men of other times, and of other countries, a memorial of the events which led to the establishment of the Christian religion in the world. In the prosecution of their narrative, we challenge the most refined judge of the human character to point out a single symptom of diffidence, in the truth of

their own story, or of art to cloak this diffidence from the notice of the most severe and vigilant observers. The manner of the New Testament writers does not carry in it the slightest idea of its being a put on manner. It is quite natural, quite unguarded, and free of all apprehension that their story is to meet with any discredit or contradiction from any of those numerous readers, who had it fully in their power to verify or to expose it. We see no expedient made use of to obtain or to conciliate the acquiescence of their readers. They appear to feel as if they did not need it. They deliver what they have to say in a round and unvarnished manner; nor is it in general accompanied with any of those strong asseverations, by which an impostor so often attempts to practise upon the credulity of his victims.

60. In the simple narrative of the evangelists, they betray no feeling of wonder at the extraordinary nature of the events which they record, and no consciousness that what they are announcing is to excite any wonder among their readers. This appears to us to be a very strong circumstance. Had it been the newly broached tale of an impostor, he would in all likelihood, have feigned astonishment himself, or at least have laid his account with the doubt and astonishment of those to whom it was addressed. When a person tells a wonderful story to a company who are totally unacquainted with it, he must be sensible, not merely of the surprise which is excited in the minds of the hearers, but of a corresponding sympathy in his own mind with the feelings of those who listen to him. He lays his account with the wonder, if not the incredulity, of his hearers; and this distinctly appears in the terms with which he delivers his story, and the manner in which he introduces it. It makes a wide difference, if, on the other hand, he tells the same story to a company, who have long been apprised of the chief circumstances, but who listen to him for the mere purpose of obtaining a more distinct and particular narrative. Now, in as far as we can collect from the manner of the evangelists they stand in this last predicament. They do not write as if they were imposing a novelty upon their readers. In the language of Luke, they write for the sake of giving more distinct information; and that the readers *might know the certainty of those things, wherein they had been instructed*. In the prosecution of this task, they deliver themselves with the most familiar and unembarrassed simplicity. They do not appear to anticipate the surprise of

their readers, or to be at all aware, that the marvellous nature of their story is to be any obstacle to its credit or reception in the neighbourhood. At the first performance of our Saviour's miracles, there was a strong and a widely spread sensation over the whole country. *His fame went abroad*, and *all people were amazed.* This is quite natural; and the circumstance of no surprise being either felt or anticipated by the evangelists, in the writing of their history, can best be accounted for by the truth of the history itself, that the experience of years had blunted the edge of novelty, and rendered miracles familiar, not only to them, but to all the people to whom they addressed themselves.

61. What appears to us a most striking internal evidence for the truth of the gospel, is that perfect unity of mind and of purpose which is ascribed to our Saviour. Had he been an impostor, he could not have foreseen all the fluctuations of his history; and yet no expression of surprise is recorded to have escaped from him. No event appears to have caught him unprepared. We see no shifting of doctrine or sentiment, with a view to accommodate to new or unexpected circumstances.— His parables and warnings to his disciples, give sufficient intimation, that he laid his account with all those events, which appeared to his unenlightened friends to be so untoward, and so unpromising. In every explanation of his objects, we see the perfect consistency of a mind, before whose prophetic eye all futurity lay open; and when the events of this futurity came round, he met them, not as chances that were unforeseen, but as certainties which he had provided for. This consistency of his views is supported through all the variations of his history, and it stands finally contrasted in the record of the evangelists, with the misconceptions, the surprises, the disappointments of his followers. The gradual progress of their minds from the splendid anticipations of earthly grandeur, to a full acquiescence in the doctrine of a crucified Saviour, throws a stronger light on the perfect unity of purpose and of conception which animated his, and which can only be accounted for by the inspiration that filled and enlivened it. It may have been possible enough to describe a self-sustained example of this contrast from an actual history before us. It is difficult, however, to conceive, how it could be sustained so well, and in a manner so apparently artless, by means of invention, and particularly when the inventors

made their own errors and their own ignorance form part of the fabrication.

62. III. There was nothing in the situation of the New Testament writers, which leads us to perceive that they had any possible inducement for publishing a falsehood.

63. We have not to allege the mere testimony of the Christian writers, for the danger to which the profession of Christianity exposed all its adherents at that period. We have the testimony of Tacitus to this effect. We have innumerable allusions, or express intimations of the same circumstance in the Roman historians. The treatment and persecutions of the Christians, makes a principal figure in the affairs of the empire ; and there is no point better established in ancient history, than that the bare circumstance of being a Christian brought many to the punishment of death, and exposed all to the danger of a suffering the most appalling and repulsive to the feelings of our nature.

64. It is not difficult to perceive why the Roman government, in its treatment of Christians, departed from its usual principles of toleration. We know it to have been their uniform practice, to allow every indulgence to the religious belief of those different countries in which they established themselves. The truth is, that such an indulgence demanded of them no exertion of moderation or principle. It was quite consonant to the spirit of Paganism. A different country worshipped different gods, but it was a general principle of Paganism, that each country had its gods to which the inhabitants of that country owed their peculiar homage and veneration. In this way there was no interference betwixt the different religions which prevailed in the world. It fell in with the policy of the Roman government to allow the fullest toleration to other religions, and it demanded no sacrifice of principle. It was even a dictate of principle with them to respect the gods of other countries, and the violation of a religion different from their own seems to have been felt, not merely as a departure from policy or justice, but to be viewed with the same sentiment of horror, which is annexed to blasphemy or sacrilege. So long as we are under Paganism, the truth of one religion does not involve in it the falsehood or rejection of another. In respecting the religion of another country, we did not abandon our own ; nor did it follow, that the inhabitants of that other country annexed any contempt or

discredit to the religion in which we had been educated. In this mutual reverence for the religion of each other, no principle was departed from, and no object of veneration abandoned. It did not involve in it the denial or relinquishment of their own gods, but only the addition of so many more gods to their catalogue.

65. In this respect, however, the Jews stood distinguished from every other people within the limits of the Roman empire. Their religious belief carried in it something more than attachment to their own system. It carried in it the contempt and detestation of every other. Yet, in spite of this circumstance, their religion was protected by the mild and equitable toleration of the Roman government. The truth is, that there was nothing in the habits or character of the Jews, which was calculated to give much disturbance to the establishments of other countries. Though they admitted converts from other nations, yet their spirit of proselytism was far from being of that active or adventurous kind, which could alarm the Roman government for the safety of any existing institutions. Their high and exclusive veneration for their own system, gave an universal disdain to the Jewish character, which was not at all inviting to foreigners; but still as it led to nothing mischievous in point of effect, it seems to have been overlooked by the Roman government, as a piece of impotent vanity.

66. But the case was widely different with the Christian system. It did not confine itself to the denial or rejection of every other system. It was for imposing its own exclusive authority over the consciences of all, and for detaching as many as it could from their allegiance to the religion of their own country. It carried on its forehead all the offensive characters of a monopoly, and not merely excited resentment by the supposed arrrogance of its pretensions, but from the rapidity and extent of its innovations, spread an alarm over the whole Roman empire for the security of all its establishments. Accordingly, at the commencement of its progress, so long as it was confined to Judea, and the immediate neighbourhood, it seems to have been in perfect safety from the persecutions of the Roman government. It was at first looked upon as a mere modification of Judaism, and that the first Christians differed from the rest of their countrymen, only *in certain questions of their own superstition.* For a few years after the crucifixion of our Saviour, it seems to have ex-

cited no alarm on the part of the Roman emperors, who did not depart from their usual maxims of toleration, till they began to understand the magnitude of its pretensions, and the unlooked for success which attended them.

67. In the course of a very few years, after its first promulgation, it drew down upon it the hostility of the Roman government; and the fact is undoubted, that some of its first teachers, who announced themselves to be the companions of our Saviour, and the eye-witnesses of all the remarkable events in his history, suffered martyrdom for their adherence to the religion which they taught.

68. The disposition of the Jews to the religion of Jesus was no less hostile; and it manifested itself at a still earlier stage of the business. The causes of this hostility are obvious to all, who are in the slightest degree conversant with the history of those times. It is true that the Jews did not at all times possess the power of life and death, nor was it competent for them to bring the Christians to execution by the exercise of legal authority. Still, however, their powers of mischief were considerable. Their wishes had always a certain controul over the measures of the Roman governor; and we know that it was this controul which was the means of extorting from Pilate the unrighteous sentence, by which the very first teacher of our religion was brought to a cruel and ignominious death. We also know, that under Herod Agrippa, the power of life and death was vested in a Jewish sovereign, and that this power was actually exerted against the most distinguished Christians of that time. Add to this, that the Jews had, at all times, the power of inflicting the lesser punishments. They could whip, they could imprison. Besides all this, the Christians had to brave the frenzy of an enraged multitude; and some of them actually suffered martyrdom in the violence of the popular commotions.

69. Nothing is more evident than the utter disgrace which was annexed by the world at large to the profession of Christianity at that period. Tacitus calls it "*superstitio exitiabilis,*" and accuses the Christians of enmity to mankind. By Epictetus and others, their heroism is termed obstinacy, and it was generally treated by the Roman governors as the infatuation of a miserable and despised people. There was none of that glory annexed to it which blazes around the martyrdom of a patriot or a philosopher. That constancy, which, in another cause, would

have made them illustrious, was held to be a contemptible folly, which only exposed them to the derision and insolence of the multitude. A name and a reputation in the world might sustain the dying moments of Socrates or Regulus, but what earthly principles can account for the intrepidity of those poor and miserable outcasts, who consigned themselves to a voluntary martyrdom in the cause of their religion?

70. Having premised these observations, we offer the following alternative to the mind of every candid enquirer. The first Christians either delivered a sincere testimony, or they imposed a story upon the world which they knew to be a fabrication.

71. The persecutions to which the first Christians voluntarily exposed themselves, compel us to adopt the first part of the alternative. It is not to be conceived, that a man would resign fortune, and character, and life, in the assertion of what he knew to be a falsehood. The first Christians must have believed their story to be true; and it only remains to prove, that if they believed it to be true, it must be true indeed.

72. A voluntary martyrdom must be looked upon as the highest possible evidence which it is in the power of man to give of his sincerity. The martyrdom of Socrates has never been questioned, as an undeniable proof of the sincere devotion of his mind to the principles of that philosophy for which he suffered. The death of Archbishop Cranmer will be allowed by all, to be a decisive evidence of his sincere rejection of what he conceived to be the errors of Popery, and his thorough conviction in the truth of the opposite system. When the council of Geneva burnt Servetus, no one will question the sincerity of the latter's belief, however much he may question the truth of it. Now, in all these cases, the proof goes no further, than to establish the sincerity of the martyr's belief. It goes but a little way, indeed, in establishing the justness of it. This is a different question. A man may be mistaken, though he is sincere. His errors, if they are not seen to be such, will exercise all the influence and authority of truth over him. Martyrs have bled on the opposite sides of the question. It is impossible, then, to rest on this circumstance, as an argument for the truth of either system, but the argument is always deemed incontrovertible, in as far as it goes to establish the sincerity of each of the parties, and that both died in the firm conviction of the doctrines which they professed.

73. Now the martyrdom of the first Christians stands distinguished from all other examples by this circumstance, that it not merely proves the sincerity of the martyr's belief; but it also proves, that what he believed was true. In other cases of martyrdom, the sufferer, when he lays down his life, gives his testimony to the truth of an opinion. In the case of the Christians, when they laid down their lives, they gave their testimony to the truth of a fact, of which they affirmed themselves to be the eye and the ear witnesses. The sincerity of both testimonies is unquestionable; but it is only in the latter case, that the truth of the testimony follows as a necessary consequence of its sincerity. An opinion comes under the cognizance of the understanding, ever liable, as we all know, to error and delusion. A fact comes under the cognizance of the senses, which have ever been esteemed as infallible, when they give their testimony to such plain, and obvious, and palpable appearances, as those which make up the evangelical story. We are still at liberty to question the philosophy of Socrates, or the orthodoxy of Cranmer and Servetus; but if we were told by a Christian teacher, in the solemnity of his dying hour, and with the dreadful apparatus of martyrdom before him, that he saw Jesus after he had risen from the dead; that he conversed with him many days; that he put his hand into the print of his sides; and, in the ardour of his joyful conviction, exclaimed, "My Lord, and my God!" we should feel that there was no truth in the world, if this language and this testimony could deceive us.

(To be continued.)

OF THE METHODIST DOCTRINES.

From the London Methodist Magazine.

I HAVE lately been taking a view of the origin of Methodism; and of the manner in which it has pleased God so graciously to carry on that great work, which has proved a source of good to hundreds of thousands of precious souls; and which still continues so graciously to prevail.

When it pleased God to raise up the Rev. John Wesley, to be the founder of Methodism; he resolved, through Divine help, to make the BIBLE his only guide, in all the important doctrines which he embraced; and which he faithfully delivered to the people. His own language was, "I design plain truth for plain people; therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and, as far as possible, from even the show of learning, unless in sometimes citing the original Scriptures."

The following sentiments are also truly worthy of that great man. "I am a creature of a day, passing through life as an arrow through the air; I am a spirit come from God, and returning to God, just hovering over the great gulf; till a few moments hence I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven, how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came down from heaven. He hath written it down in a book. O give me that book! At any price give me the book of God! I have it, here is knowledge enough for me. Let me be *homo unius libri*. Here then I am, far from the busy ways of men. I sit down alone, only God is here. In his presence I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does any thing appear dark and intricate? I lift up my heart to the Father of lights. Lord is it not thy word, 'If any man lack wisdom, let him ask of God.' 'Thou givest liberally, and upbraidest not.' Thou hast said, 'If any be willing to do thy will, he shall know.' I am willing to do, let me know thy will. I then search after, and consider parallel passages of Scripture; comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remain, I consult those who are experienced in the things of God; and then, the writings, whereby being dead, they yet speak, and what I thus learn, that I teach."

It was in the same spirit that the first Methodist preachers examined into the doctrines of the book of God. When the first Conference was held, at which was present, the Rev. John Wesley, the Rev. Charles Wesley, the Rev. John Hodges, rector of Wenvo, and several others, it is evident that they entered on the subject of Christian doctrine, in that spirit which was likely to draw down the Divine blessing on their consultations. They resolved that all things should be considered as in the immediate presence of God. That every point which was proposed should be examined to the foundation; and that every question which might arise, should be thoroughly debated and settled.

Having entered on their work in that blessed spirit, and with a single eye to the glory of God, we may reasonably expect, that they would be led into all truth. The truths which they thus learned, they faithfully preached. Divine power accompanied the word, thousands of persons were awakened to a sense of their guilt, and of their danger; and being directed to the Lord Jesus Christ, as their only, but all-sufficient Saviour, they found redemption through his blood, the forgiveness of their sins; their lives became holy and happy, and many of the first Methodists are now safely landed on the heavenly shore.

Through the peculiar providence of God, Mr. Wesley was long spared as a father to the growing societies; and at various times, was led to write on almost every subject connected with Divinity. His Notes on the New Testament, though concise, are clear and full. His Sermons are probably unrivalled for a clear statement of Divine truth, and a practical and powerful application of that truth. His controversial pieces are on some of the most important truths of the Bible, which are defended in a masterly manner. In them truth is triumphant. His hymns, with those of his brother Charles, and a selection from some other authors, form a volume which, for real excellence, is probably the first in the English language. The whole of his works taken collectively, form a full statement of scriptural truths, properly explained, and practically applied. On the ground which was laid during his life, Methodism has continued to prosper in an extraordinary manner, and hitherto has suffered no decay. On the present system of sound doctrine and proper discipline, we have reason to expect that it will continue to prevail till the ends of the earth shall see the salvation of God.—Yea, till suns shall rise and set no more.

As a member of the Methodist body, I feel anxious that we may ever preserve the purity, both of our doctrine, and our discipline; and the purport of my addressing you, especially at this time, is, to state the peculiar necessity of our continuing to abide by our former truths, and of guarding the sacred deposit, which God has committed to our care.

There are two theories that have been advanced, which appear to militate against our views of the important doctrine of *regene-*

ration, as stated in the writings of Mr. Wesley, and more especially in the Book of God.

One of these theories is, that *baptism*, when properly administered, is *regeneration*.

That the apostles were not of that opinion is evident, for when St. Peter went to Samaria, he found Simon, (generally termed Simon Magus,) among the newly formed society of Christians, who had been baptized. But so far was Peter from considering him as *regenerated*, that he said to him, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

That our Reformers did not consider *baptism* as *regeneration*, is evident from the catechism which they compiled, where they say, that "Baptism is an outward and visible sign, of an inward and spiritual grace." And that Mr. Wesley was not of that opinion is also evident from all his writings; but especially from his Sermon on the New Birth, where he says, "And, first, it follows that *baptism* is *not* the *new birth;* they are *not* one and the same thing." Again, "For what can be more plain, than that the one is an *external*, the other an *internal* work? That the one is a *visible*, the other an *invisible* thing, and, therefore, that they are wholly different from each other; the one being an *act of man*, purifying the body; the other a *change wrought by God* in the soul. So that the former, is just as distinguishable from the latter, as the soul from the body, or water from the Holy Ghost."

The other theory is, that all professing Christians are, in the same sense in which the New Testament writers use the expressions, *regenerate*, *born again*, *justified*, *and members of Christ's body*. Strange as this doctrine may appear, it has had its advocates. But if we examine into the writings of the Reformers, of Mr. Wesley, and also of those who were inspired by the Holy Ghost, we shall find that this novel theory is without foundation.

Mr. Wesley is remarkably clear on this subject. In his Sermon on the Marks of the New Birth, he says, "But it is not a barely notional, or speculative faith which is here spoken of by the apostle. It is not a bare assent to this proposition, "Jesus is the Christ," nor indeed to all the propositions contained in our Creed, or in the Old and New Testaments. It is not merely an assent to any, or all these credible things, as credible. To say this, were to say (which who could hear?) that the devils were born of God: for they have this faith. They, trembling, believe both that Jesus is the Christ, and that all Scripture having been given by inspiration of God, is true as God is true, &c. yet, notwithstanding this faith, they are still "reserved in chains of darkness unto the judgment of the great day." In his sermon "On the Way to the Kingdom," his expressions are equally strong, and equally proper. "A man may be orthodox in every point, he may not only espouse right opinions, but zealously defend them against all opposers; he may think justly concerning the incarnation of our Lord, concerning the ever blessed Trinity, and every other doctrine contained in the oracles of God; he may assent to all the three creeds, that called the Apostles, the Nicene, and the Athanasian, and yet it is possible, he may have no religion at all, no more than a Jew, Turk, or Pagan. He may be almost as orthodox as the devil, &c. and may all the while be as great a stranger as he to the religion of the heart."

I might quote scores of passages, from his writings, equally clear and express on this subject, as also from the writings of the Reformers; but let us now turn to the sacred writers.

The epistles are, (at least most of them,) directed to the particular churches in those places, which bear the name of the Epistle; of course, the apostles would direct their letters to the people of each place collectively, who were united together in the Christian society. And, in addressing each society, they would address them as called, *redeemed*, *regenerate*, *justified*, and *chosen*. But when we inquire into the proper meaning of those expressions, as used by the apostles themselves in their letters, we find that they cannot, and never were meant, to apply in that lax manner which some persons have lately supposed.

When we examine into the meaning of the term *justify*, or *justification*, we find that its proper meaning is, to declare just, or righteous, *i. e.* to acquit, or absolve from past offences, and accept, as just, to the reward of righteousness. But this justification always was preceded by true genuine repentance—was always received by faith in Christ, and was uniformly accompanied by peace, love, and joy in the Holy Ghost.

When they speak of *regeneration*, they always speak of it as a change which passes on the believer by the power of the Holy Ghost, whereby he is made a new creature in Christ Jesus.

In the conversation which our Lord had with Nicodemus, he speaks of the new birth, as a being "born from above," and as clearly distinguished from every thing carnal, and fleshly. St. John also, in the various passages in his first epistles, where he enlarges so beautifully on the Christian privilege of our being the children of God, clearly states, that such persons have passed from death unto life; that they have fellowship with the Father, and with the Son, by the Spirit; and that, he that is born of God sinneth not.

So far from those terms applying to all professing Christians, indiscriminately, they can only apply, in the scriptural sense, to those persons who are changed by the power of Divine grace, and are made new creatures in Christ Jesus.

Another doctrine which we are now especially called upon to support, is, the *doctrine of the Trinity*, as from the beginning believed, and maintained in the Christian church.

On this important subject I would premise, that there is one grand error, into which, it appears to me, some persons have fallen; and that is, to attempt to bring every thing to the bar of human reason; and if their reason cannot fathom the doctrine, they try to new model it, and so to form the system that it may come within their own comprehension. I allow that we are by reason to judge of the evidence in favour of the Bible as the Book of God, and also of the proper explanation of the terms used in that blessed book. But when it is proved to be a Divine revelation, we are bound to receive that revelation, though there may be mysteries in it which the human mind cannot fathom. Some years ago a celebrated Divine, who wished to comprehend the nature of our Lord, embraced the strange and unscriptural opinion, that the human soul of Christ was pre-existent; and he wrote a treatise to prove that it was the first, and the most glorious part of the creation of God. Other persons have recently revived an entirely opposite scheme, but equally unscriptural, viz. that the Lord Jesus Christ is termed the Son of God, only in reference to his human nature.

In speaking or writing respecting the deep things of God, we ought to do it with much caution. The human mind is limited with respect to its powers, and though it may comprehend much with respect to arts and sciences, and be continually advancing in knowledge and information on a variety of subjects; yet, with respect to the things of God, it becomes us to speak with deep humility. But more especially when we attempt to define the nature of God, we must be careful not to make the reason of man the judge of that nature, for "Who by searching can find out the Almighty?" If the reason of man is to be the judge, and the definer of the nature of God, whose reason is to be the standard? The minds of men vary, and what one person may appear to prove to be the nature of the Divine Being, another may attempt to overthrow, and shew to be totally incorrect. If man is to be our guide, and mere human reason to be our standard in judging of the Divine Being, we shall be left in a chaos of confusion. In speaking thus of the reason of man, I do not mean to degrade it, or to suppose that we are not to use it even in spiritual concerns; but we should learn to know its province, and not to apply it as the rule of our faith, where the revelation of God is the only guide.

(To be concluded in our next.)

BIOGRAPHY.

From the London Methodist Magazine.

An Account of the Life, and Conversion from Heathenism to Christianity, of George Nadoris de Silva, Samara Maha Nayeka, *late a Budhist Priest in the Island of Ceylon.*

George Nadoris, known in his priestly days by the name of Rajegooroo, or "The King's Priest, or Preceptor," was born of rather obscure parents; his father being what is called a Cangahn, or Corporal of the division of Lascorenes, or trained-bands of the Chalia cast, resident in the village Capugame, in the province of Matura.

The inhabitants of India are divided and subdivided into a number of casts or tribes. This classification seems to be rather of a political than of a religious origin, and was most likely contrived by some abetter of arbitrary power, for the purpose of disuniting the interests of society, and so preventing the operation of the emulative principle in man. The fetters of tyranny being thus once riveted on the community, they continue to be worn and submitted to, from generation to generation, without the least discontent, or most distant idea of any alteration.

Scarcely any thing could have been contrived so friendly to the designs of an arbitrary and despotic government, as the distinction of cast. In the first place, it generally extinguishes, with very few exceptions, every thing like public spirit. A man can have no interest in noticing the oppressions of the ruling power, any more than success in resisting them, when he knows he is doomed by his birth to a certain sphere of life ; and let who will govern, or by whatsoever rules of policy, he must of necessity remain in the profession of his father, and occupy the same rank in the scale of being, which was sustained by his progenitors a thousand years before.

But, even were it possible that the human mind could surmount such a bar to ambition as this, the distinction of cast effectually secures the tranquil exercise of despotic tyranny, by rendering it impossible that there should be any centre of union around which the whole community might rally in order to oppose its aggressions.

A perpetual dislike and suspicion of each other is mutual among the oriental casts. They will not even associate together in the most common duties of nature ; and they are in general so jealous of each other's ascendancy, that nothing would more surely secure the opposition of one cast to any particular measure, than the idea, that it would meet the wishes of another party.

Here then is the balance of power. Being once, in some very remote age, vested in one particular tribe, and at the same time the other parts of the community disjointed by a distinction, producing inferiority, animosity, and mutual suspicion, the supreme authority, however improperly and unjustly it may be exercised, continues to be undisturbedly held, from generation to generation ; the suffering parts of the society mutually contributing to the support thereof, by the mutual fear of its devolving on a rival cast.

This distinction, however, did it end in preventing political discontents and revolutionary enterprises, would be hailed as a blessing by every lover of benevolence and humanity ; for those people are the most happy part of every community who are the least acquainted with the clashings of political parties, and the intrigues of restless ambition.

I have my eye this moment on thousands of humble happy Christians in England, who never knew the difference between Whig and Tory, and who never exercised their minds on the useless question of *Who is in?*—and *Who is out?* But who, under the shelter of the most excellent of monarchs, and the most incomparable of constitutions, quietly pursue the kindred paths of honest industry and fervent piety, enjoying the real blessings of this world, as well as of that which is to come.

But the distinction of cast, while it represses ambitious exertion, nips in the bud a spirit of improvement in every respect whatever. I suppose the arts of life in the present day, among the natives of India, are the same, without any addition, as they were five hundred years ago. Their system of medicine unimproved, their domestic conveniences unincreased. The clothing and furniture of each cast is fixed by law, as well as the formation and materials of their habitations, at least it is so in the interior of this island; and a deviation from the established rule, with respect to those things, how evident soever the improvement might be visible, would have cost an inferior man, under the old system, his life. We need not wonder, then, at the idleness, and carelessness, and listlessness, and neglecting ignorance, of a people so depressed and counteracted as have long been the people of this country.

In Ceylon, the distinction of cast is purely political, as it is likewise on the coast; and only prevents a religious union among the native Christians, because, from its radical principles, it is averse to union and co-operation of every kind. It is this which makes them sit in different parts of our churches, and maintain a studied distance from each other.

The little animosities and quarrels among some of our Cingalese Christians on this subject, are often a most exemplary reproach to the Christian character. Some time ago, there was a serious disturbance at a church in Palliagodda, a village not far from Colombo, because the women of an inferior cast ventured modestly to cover their naked breasts with a small calico jacket, while attending public worship! The superior cast tore the jackets from off their shoulders, and inflicted the punishment of a severe castigation upon them for their presumption! We have preached in the church many times, and know the consequence to have been, that the inferior cast were prevented from attending altogether.

At another place, called Morotto, within fourteen miles of Colombo, where we have likewise preached to large congregations, a native head-man, of an inferior cast, who was on his way to the church to be married, was grossly assaulted by a party of a higher class, and compelled to flee for shelter for himself and trembling bride, because he had presumed to place a comb in his head, which was an improvement on the fashion of his cast, as used by them a century ago.

It is not long since, that, at Calany, a village about six miles off, the body of a poor dead man was sacrilegiously torn out of his grave, because his surviving friends had exceeded the rules of his cast, in the materials in which he was buried. These cases do not excite so much interest in this country as they would in England, because it is an understood thing, that, with respect to dress, &c. every man ought to keep within the bounds of his own cast.

These are Christians! The moral state of thousands of such Christians in this island, calls loudly for spiritual assistance. And we hope the day is speedily approaching towards its dawn, when the great and good Shepherd, who laid down his life for these poor perishing sheep, shall, by the progress of his gospel, eradicate every unloving principle from their hearts, and make them all "one fold, under one Shepherd." John x.

The two principal casts in this island, are the Vellalahs and the Chalias. There are many other distinctions besides, but these are the most prominent. It is a controverted point between them, as to which of those has had the highest origin. The Chalias are generally supposed to have descended from some foreigners who emigrated to this country from the neighbouring coast; and the Vellalahs have, on all public occasions, the preeminence and precedence. There are clever, respectable, and excellent men, in both, within the circle of our acquaintance; and, of each, who hold under government, places of great public trust, and of considerable importance.

Our new convert was, I have observed, of the Chalia cast; and for the first few years of his life, being taken from his father's family, lived with the Maha, or principal Vidalon Moodeliar of the Mahabadde, or revenue department, where he conducted himself with great propriety, and gave many indications of an opening mind.

He afterwards lived, at his own request, with the Moodeliar Andries Mendis Wickremanayke; who, perceiving the brightness of his genius, and his ardent thirst after learning, committed him to the care of the late Walpala, Œnnancy, a Budhist priest, by whom he was instructed in the various branches of Cingalese literature, and under whom he made rapid progress in the cultivation of his understanding.

His rising and opening talents, together with his determined perseverance in leaving no means untried for the extension of his capacity, and the improvement of his mind, rendered him, while yet a youth, an object of many pleasing expectations, and of much and general admiration.

He had already fathomed the depths of learning which were within his reach in Ceylon; and being impelled by a restless ambition to excel, he made known to his friends his desire and resolution to leave the place of his nativity, and to travel into other countries, in pursuit of literature and the sciences.

At this time, the principal members of the Chalia cast viewed him as a proper person, who, by his extraordinary talents, was likely to raise the reputation of their community; and as he had attached himself to the religion of his forefathers, and was strongly inclined to the Budhist priesthood, they resolved to procure his regular inauguration to that office, and to assist him to pursue his literary intentions; that they might have a priest of their own cast, who would surpass the Vellalahs in knowledge and attainments, if he could not equal them in their pretensions to dignity of birth.

Accordingly, a popular anxiety was aroused in his favour; and by the generous assistance of Peter de Abreu, Rajapaxe, the present Maha Moodeliar of the Mahabadde, he repaired to pursue his studies in the kingdom of Ava, a country which has long been considered the repository of Budhu knowledge.

But his Budhist patrons were not aware that the measures which they adopted were directly calculated to defeat the end they had in view. They were not aware, that in furnishing him with such means of education, they were disqualifying him for the office which he had to perform, and raising him above the Pagan duties which he had to fulfil.

Here, however, we may discover the evident interference of Infinite Wisdom, who often baffles the deep-laid designs of shortsighted men, and causes them to be instrumental in accomplishing measures diametrically opposed to those which they intend to produce.

In the year 1808, he left Ceylon, for the place of his desire; having under him eighteen youths, who accompanied him as pupils, with an eye to the priestly office, and with whom his plan was to colonize, on his return, in some part of Ceylon, and to establish a seminary for the education of Budhist priests of his own cast.

On his way thither, he landed at Negapatan, and proceeding to Madras, he remained there for about five months; which interval he employed in acquiring a knowledge of the Sanscrit language, which is the parent of most, if not all, of the Oriental tongues, and the learned language of the East. Here, likewise, he became acquainted with the Malabar, which he speaks with great ease.

From Madras he went to Ava, and resided for more than two years at Amenapoora, or, *The Eternal City*. The inhabitants of that country, who are all of the Budhist faith, have a tradition that they received their religion from Ceylon; and as they far exceed this island in the observance of the rites of Budhu, a priest from Ceylon is always considered as being a superior person, and as having something unusually sacred attached to his character.

Hence all the seminaries of public learning were open to him: and, by his address and talents, he appeared rather as a profoundly learned man, travelling for the purpose of communicating instruction, than as one who was journeying in quest of information. He made the best of this circumstance; and nothing escaped his penetrating eye. He acquainted himself with all their most valuable works; and having applied himself to the study of the Burman and Pali languages, with uncommon industry and great success, he was beheld, even by their most learned priests, as a most astonishing character. And, in consequence of the talent which he displayed, in a controversy with a superior priest of the king of Ava's household, in the royal presence, he was promoted to the dignity of Maha Mayaka, or "A man of high attainments;" and assumed the name and title of *Rajegooroo*; or, "The learned Teacher to the King."

The Rev. Mr. Chater, one of the Baptist missionaries now in Colombo, was at this time resident in that country; and he has often assured us of the great respect which was paid to our convert by the inhabitants. Many of them made him rich presents of cloth, silks, and money, and various other valuable articles, by which he became greatly enriched, and enabled to make a more splendid appearance than the priests in general are able, or indeed permitted to assume.

He continued in Ava nearly three years, at the close of which period he returned to Ceylon, having been laden with honours and presents by the king of Ava, and being rewarded on account of his abilities and learning, by a great collection of most superbly bound books out of the royal library, by the king's express command.

On his arrival in Ceylon, he built a temple near Galle, at a village called Dadala, where likewise he erected a two-storied house, a thing unknown among the Cingalese natives, after the model of some houses which he had seen in Ava. He likewise gilded the spire of the pyramid attached to his temple, in the manner of those in the Burman country; and commenced quite a splendid establishment.

It is well known that the rules of the Budhist priesthood, as delivered by the founder of their religion, forbid any thing like splendour or self-indulgence, or the amassing of riches in the priestly character. But I have been informed, that the head-priest of each class is not under those restrictions in this respect, by which the commonality is regulated; and hence some of them are opulent beyond conception.

If we bear this in mind, and besides, take into the account, the riches as well as honours which he acquired by his journey to Ava, as well as the ambitious willingness of his cast to support him in all that routine of external show which was calculated to give effect to his learning, and thus to raise him to an eminence, in order to elevate the community to which he belonged; we shall not wonder to find him, on his return to Ceylon, a proud, ambitious, worldly-minded man, and eagerly bent on the acquisition of honour, and the accumulation of wealth.

For the first four years after his arrival in his native island, he principally resided at his temple in the neighbourhood of Galle. He, however, made frequent excursions to different parts of the island, visiting his brethren, the Budhist priests of his own cast, among whom he enjoyed an eminent reputation for the propriety of his conduct, and the superiority of his acquirements.

Nor was his fame confined to his own countrymen. The European gentlemen were frequently led by curiosity to examine his little estate; and often passed the highest encomiums on the taste and judgment, as displayed in his various arrangements. His Excellency Governor Brownrigg, and the Honourable Sir Alexander Johnston, the Chief Justice, at different times honoured him with a visit, and were much gratified with the view of his temple and house, as well as of his very extensive oriental library.

On one of these visits, I have heard the Governor was much surprised and pleased to find a New Testament which he had received from brother Clough, at Galle, lying on the writing-table in his study; and entered into a conversation with him on the subject of Christianity, through the medium of an interpreter, which I believe strongly prepossed his Excellency in his favour.

The distribution of the New Testament in his own language, by the zealous efforts of the Colombo Bible Society, had certainly aroused his attention with respect to the Christian religion. But from all I can learn, his mind remained as firmly attached as ever to the Budhist principles. In fact, his whole desire seemed placed on eminence in the profession which he had chosen for himself, and in which he had already met with such great success.

After his return to Ceylon, about a year or so, he applied to the Government to be confirmed in those elevations of rank to which he had been promoted in the Burman empire; which request was granted him: and he was besides allowed to adopt some new and honorary distinctions in his equipage, which he did not feel himself authorised to assume without some sanction from our Government.

In the course of last year, (1815) he undertook another journey to Colombo, in order to obtain a grant of land in the Matura district; which, I believe, was generously made him. But this was a memorable and momentous journey to him; and was over-ruled by Providence to the production of a separation between himself and that line of life in which, till now, had centred all his hopes and expectations of future exaltation and aggrandisement.

While in Colombo on this business, he was noticed by several English gentlemen, who, on account of their engagements with the interior provinces of the island, had commenced the study of the Cingalese language; and by whom he was employed to assist them in their studies. By this means he became acquainted with the elements of the English tongue.

It was in the course of the interviews which he thus had with some of these gentlemen, that the subject of Christianity happened to be brought up; and the consequence was, his expressing a desire to debate the question with the Rev. Mr. Bisset, who was known to him as the Governor's domestic chaplain. I have not understood that this desire proceeded from any wish to become a Christian. It appears to have arisen merely from a conviction of the superiority of his own system; and no doubt the victory which he obtained in an argument with a domestic priest of the king of Ava's household, to which I have already referred, led him to anticipate a similar success in the present instance.

About this time one of the Honourable Members of Council favoured us with a visit for the purpose of inspecting our press, day-school, &c. at which time he happened to mention the circumstance to us; and brother Clough and myself expressed a strong wish to have an interview with him.

In this we were shortly after gratified. Mr. Bisset was so kind as to introduce him to us by a short note, stating (what we knew to be the case) that he was too much occupied with very important business to give the priest those attentions, which, nevertheless, he strongly wished to give him; and requesting, in consequence, that we would have some conversation with him. We replied, that we should be most happy to devote a portion of our time to that purpose.—Thus commenced our acquaintance with him.

On our first interview we were struck with something clever and superior in his appearance; but withal we discovered him to be a man so shrewd and worldly in his views, and already so highly advanced and enriched in his Budhist profession, that we did not conceive him to have any temptation to embrace Christianity from worldly motives; and I gave it as my opinion to Mr. Bisset, that he would not alter his religious sentiments until he had undergone a radical change in his moral principles.

He came to our house in a fine handsomely painted palanquin, with an umbrella made of silk and ornamented, the stick of which was nearly twelve feet in length, carried behind him.—This was the first time I had ever seen a Budhist priest carried in a palanquin. They are, in general, pedestrians of a very humble order. The usual dress of the priest is a simple calico cloth dyed yellow, and rolled round the body ; but he was dressed in silks and satins, with a rich robe of yellow velvet covering the whole.

On account of our numerous engagements, and particularly as we were then busily employed in applying for subscriptions towards our new Colombo estate, &c. we appointed the priest to wait upon us at eleven o'clock each day ; and brother Clough and myself agreed to attend to him by turns at the appointed hour.

From my being the eldest, I suppose, I had more of his attentions than my colleague : though we each appeared to grow daily in his estimation. And he very punctually observed his hour of calling upon us ; never omitting it, without sending one of his pupils to assign the reason. On one of these occasions, I received the following note from him. The original now lies before me :—

"DEAR SIR, *August* 21, 1815.

"I have the honour to inform you that I am no time to come you to-day ; but I hope and trust you will not be angry with me for the same ; and consequently me think that I may be able to come you next Monday.

"I am your servant, RAJEGOOROO."

In answering this note, I simply directed to him as *The Ava Priest*, which was the name by which he was generally known among the Europeans. I was surprised, however, by a visit from him before the appointed time ; and ascertained the object of it was to apprise me of his titles ; and to convince me that my ideas of his rank were not sufficiently exalted, he informed me that he was "The Chief Priest of the Amenapoora Society."

I apologized to him for the mistake which I had made in directing to him, and he appeared perfectly satisfied ; and I only now mention this circumstance to shew how great were his views of his own dignity and importance ; and how little encouragement he gave us to expect that he would turn his back on the fascinating charms of human praise and honour, in order to embrace the despised yoke of Him who was meek and lowly of heart, a man of sorrows and acquainted with grief.

The great tenacity, however, with which he held to his Budhist principles, and the vehemence with which he was accustomed to argue in defence of them, gave us some hope that he would in time yield to the force of truth; and it was this which caused us to pay the most punctual and conscientious attention to him on all occasions.

(To be continued.)

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SCRIPTURE ILLUSTRATED.

OBSERVATIONS ON MATTHEW X. 5. BY A LATE EMINENT DIVINE.

"It may seem strange that our Lord neither preached himself to the Gentiles, nor allowed his disciples to preach among them during his own life-time; especially when it is considered that he came into the world to destroy the polytheism of the heathens, their idol mediators, and their idolatrous worship, and to establish the knowledge of the true God, and of the only mediator between God and man, and of the right method of obtaining his favour. But our wonder will cease, when the reason of his conduct is understood. As the Jews were the only people in the world who believed in the One True God, before his messengers attempted to preach him to the heathens, it was fit that they should prove their mission to the conviction of the Jews, instruct them fully in the fundamental doctrines of religion, and correct what errors had crept into their faith. Besides, Christianity was not only to be propagated through the world, by the force of its own intrinsic excellency, and by the miracles wherewith it was accompanied; but it was to make its way also by the evidence which it derived from the Jewish prophecies, and by the light thrown upon it, considered as the perfection of that scheme which was begun in the first ages, and carried on under various dispensations from time to time, till it obtained a more complete and lasting form under the Jewish œconomy. It was highly expedient, therefore, that a competent number of Jews should be converted to Christianity, who might publish it to the rest of the world with all the evidence that was proper to be offered. But if, on account of the former revelation made to the Jews, it was absolutely fit that the new revelation should be preached by them to the rest of the world, it was necessary that the gospel, at the first, should be confined to them, because, had it been preached to the Gentiles, that circumstance alone would have made the Jews reject it universally. It is well known how high the prejudices of the apostles ran on this head, even after they had received the gifts of the Spirit, being excessively offended with Peter, one of their number, who, by a vision from heaven, had with difficulty been prevailed upon to preach to the proselyte Cornelius. Nay, they were hardly brought to believe that God intended to bestow the gospel on the Gentiles, when they saw them receive the greatest of its privileges in an equal degree with themselves, even the gifts of the Spirit. And though after this they preached to the Gentiles, yet wherever they came, their custom was to begin at the Jews; and on the Jews rejecting the gospel, they turned to the Gentiles, Acts xiii. 46 Thus, as the apostle Paul tells us, Rom. xv. 8. *Jesus Christ was a minister of the circumcision;* he preached only to the Jews; *for the truth of God, to confirm the promises made to the fathers,* he preached to the Jews to make the truth of God manifest; it being the most effectual means of confirming the promises made to Abraham and the rest of the fathers; namely, that in his seed all the families of the earth should be blessed. It was likewise the most effectual means of blessing even the Gentiles themselves. Accordingly, the apostle adds as the fruit of this appointment, *and that the Gentiles might glorify God on account of his mercy:* the mercy of the new covenant which they enjoy by their conversion to Christianity. The truth is, had Jesus Christ been a minister of the uncircumcision, that is, had he preached the gospel at all to the Gentiles, the Jews would have rejected it; so that the proselytes, and such as held the faith of the proselytes, which the wiser sort of the Gentiles seem generally to have done, would not have become Christ's disciples with such ease and readiness. The reason was, the evidence of the gospel being greatly weakened by the unbelief of the Jews, the converts among the Gentiles would have been few in comparison; and by that means the promises made to the fathers, that in Christ all nations should be blessed, would not have been confirmed, or so fully accomplished, as it is by the scheme which Providence has actually chosen."

THE ATTRIBUTES OF GOD DISPLAYED

ON THE FACULTY OF MEMORY.

Memory implies a conception and belief of past duration: for it is impossible that a man should remember a thing distinctly, without believing some interval of duration more or less, to have passed between the time it happened, and the present moment; and I think it is impossible to shew how we could acquire a notion of duration if we had no memory.

Things remembered must be things formerly perceived or known. I remember the transit of Venus over the sun in the year 1769. I must therefore have perceived it at the time it happened, otherwise I could not remember it. Our first acquaintance with any object of thought cannot be by remembrance. Memory can only produce a continuance or renewal of a former acquaintance with the thing remembered.

The remembrance of a past event is necessarily accompanied with a conviction of our own existence at the time the event happened. I cannot remember a thing that happened a year ago, without a conviction as strong as memory can give, that I, the same identical person, who now remember that event, did then exist.

I think it appears that memory is an original faculty given us by the Author of our being, of which we can give no account, but that we are so made.

The knowledge which I have of things past by my memory, seems to me as unaccountable, as an immediate knowledge would be of things to come; and I can give no reason why I should have the one and not the other, but that such is the will of my Maker. I find in my mind a distinct conception and a firm belief of a series of past events; but how this is produced I know not. I call it memory, but this is only giving a name to it, it is not an account of its cause. I believe most firmly what I distinctly remember; but I can give no reason of this belief. It is the inspiration of the Almighty that gives me this understanding.

When I believe the truth of a mathematical axiom, or of a mathematical proposition, I see that it must be so: every man that has the same conception of it sees the same. There is a necessary and an evident connection between the subject and the predicate of the proposition; and I have all the evidence to support my belief, which I can possibly conceive.

When I believe that I washed my hands and face this morning, there appears no necessity in the truth of this proposition. It might be, or it might not be. A man may distinctly conceive it without believing it at all. How then do I come to believe it? I remember it distinctly. This is all I can say. This remembrance is an act of my mind. Is it impossible that this act should be, if the event had not happened? I confess I do not see any necessary connection between the one and the other. If any one can show such a connection, then I think that belief which we have of what we remember, will be fairly accounted for; but if this cannot be done, that belief is unaccountable, and we can say no more, but that it is the result of our constitution.

Perhaps it may be said, that the experience we have had of the fidelity of memory is a good reason for relying upon its testimony. I deny not that this may be a reason to those who have had this experience, and who reflect upon it. But I believe there are few who ever thought of this reason, or who found any need of it. It must be some very rare occasion that leads a man to have recourse to it; and in those who have done so, the testimony of memory was believed in before the experience of its fidelity, and that belief could not be caused by the experience which came after it.

We know some abstract truths, by comparing the terms of the proposition which expresses them, and perceiving some necessary relation or agreement between them. It is thus I know that three and two make five; that the diameters of a circle are all equal. But I apprehend that our knowledge of the existence of things contingent can never be traced to this source. I know that such a thing exists, or did exist. This knowledge cannot be derived from the perception of a necessary agreement between the existence and the thing that exists, because there is no such necessary agreement; and therefore no such agreement can be perceived either immediately, or by a chain of reasoning. The thing does not exist necessarily, but by the will and power of him that made it; and there is no contradiction follows from supposing it not to exist.

Whence I think it follows, that our knowledge of the existence of our own thoughts, of the existence of all the material objects about us, and of all past contingencies, must be derived, not from a perception of necessary relations or agreements, but from some other source.

Our Maker has provided other means for giving us the knowledge of these things; means which perfectly answer their end, and produce the effect intended by them. But in what manner they do this, is, I fear, beyond our power to explain. We know our own thoughts, and the operations of our minds, by a power which we call consciousness: but this is only giving a name to this part of our frame. It does not explain its fabric, nor how it produces in us an irresistible conviction of its informations. We perceive material objects, and their sensible qualities, by our senses; but how they give us this information, and how they produce our belief in it, we know not. We know many past events by memory; but how it gives us this information, I believe is inexplicable.

It is well known that subtile disputes were held through all the scholastic ages, and are still carried on, about the prescience of the Deity. Aristotle had taught that there can be no certain fore-knowledge of things contingent: and in this he has been very generally followed, upon no other grounds, as I apprehend, but that we cannot conceive how such things should be foreknown, and therefore conclude it to be impossible. Hence has arisen an opposition and supposed inconsistency between divine prescience, and human liberty. Some have given up the first in favour of the last, and others have given up the last in favour of the first.

It is remarkable, that these disputants have never apprehended that there is any difficulty in reconciling with liberty the knowledge of what is past, but only of what is future. It is prescience only, and not memory, that is supposed to be hostile to liberty, and hardly reconcileable to it.

Yet I believe the difficulty is perfectly equal in the one case and the other. I admit, that we cannot account for prescience of the actions of a free agent. But I maintain that we can as little account for memory of the past actions of a free agent. If any man thinks he can prove that the actions of a free agent cannot be foreknown, he will find the same arguments of equal force to prove that the past actions of a free agent cannot be remembered. It is true, that what is past did certainly exist. It is no less true, that what is future will certainly exist. I know no reasoning from the constitution of the agent, or from his circumstances, that has not equal strength, whether it be applied to his past or to his future actions. The past was, but now is not.

The future will be, but now is not. The present is equally connected, or unconnected with both.

The only reason why men have apprehended so great disparity in cases so perfectly like, I take to be this, that the faculty of memory in ourselves convinces us from fact, that it is not impossible, that an intelligent being, even a finite being, should have certain knowledge of past actions of free agents, without tracing them from any thing necessarily connected with them. But having no prescience in ourselves corresponding to our memory of what is past, we find great difficulty in admitting it to be possible even to the Supreme Being.

A faculty which we possess in some degree, we easily admit that the Supreme Being may possess in a more perfect degree; but a faculty which has nothing corresponding to it in our constitution, we will hardly allow to be possible. We are so constituted as to have intuitive knowledge of many things past; but we have no intuitive knowledge of the future. We might perhaps have been so constituted as to have an intuitive knowledge of the future, but not of the past: nor would this constitution have been more unaccountable than the present, though it might be much more inconvenient. Had this been our constitution, we should have found no difficulty in admitting that the Deity may know all things future, but very much in admitting his knowledge of things that are past.

Our original faculties are unaccountable. Of these memory is one. He only who made them comprehends fully how they are made, and how they produce in us, not only a conception, but a firm belief and assurance of things which it concerns us to know.

MISCELLANEOUS.

SOCINIANISM EXPOSED.

(Concluded from our last.)

Of God. 'In illustrating the nature and perfections of the Deity, they (the Socinians) make not the least mention of his *infinity*, his *omniscience*, his *immensity*, his *eternity*, his *omnipotence*, his *omnipresence*, his *spirituality*, nor of those other perfections of the divine nature that surpass the comprehension of finite minds. Instead of this, they characterize the Supreme

Being only by his *wisdom*, his *immortality*, his *goodness*, and unbounded *dominion* and empire over the creatures. By this it would seem, that even in the early period of Socinianism, the rulers of that sect had adopted it as a maxim, that nothing *incomprehensible* or *mysterious* was to be admitted into their religious system."*

Jesus Christ. 'He was a person sent into the world to promulgate the will of God: to communicate new lights on the subject of religious duties: by his life to set an example of perfect obedience: by his death to manifest his sincerity: and by his resurrection to convince us of the great truth which he had been commissioned to teach, our rising again to future life.'—Magee, p. 23. 'But the account of the miraculous conception of Jesus, was probably the fiction of some early gentile convert, who hoped by elevating the dignity of the founder, to abate the popular prejudice against the sect.'† And Dr. Priestly, who may be considered as refining on the principles of Socinus, says, 'Christ being a man, who suffered and died in the best of causes, there is nothing so very different in the occasion and manner of his death from that of others who suffered and died after him in the same cause of Christianity, but that *their sufferings and death may be considered in the same light with his.*' Magee. p. 95.

Here, reader, pause, and ask your heart in the name of God, are you willing to subscribe to the above sentiments respecting Jesus Christ. Are you perfectly satisfied to rest your eternal salvation upon doctrines that set aside the merits of his death? Are you willing to allow that the death of Christ was nothing more than a confirmation of his preaching; nothing more than a pattern of a holy and patient, and perhaps voluntary martyrdom; nothing more than necessarily antecedent to his resurrection, by which he gave a grand and clear proof of human resurrection? Or, rather, do you not think, that the death of Jesus Christ is spoken of in scripture, in reference to human salvation, in terms and in a manner in which the death of no person whatever is spoken of besides. Others have died martyrs, as well as our Lord. Others have suffered in a righteous cause as well as he; but that is said of him, and of his death and sufferings, which is not said of any one else; an efficacy and a concern are ascribed to them in the business of human salvation, which are not ascribed to any other.'*

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* Mosheim. vol. iv. p. 489.

† Soc. New Test. p. 2.

The Holy Ghost. 'With respect to the Holy Ghost,' says Dr. Mosheim,† 'they (the Socinians,) plainly deny his being a *divine person*, and represent him as nothing more, than a divine quality or virtue, as appears from the following passage: '*The Holy Ghost is the energy or perfection of God, whose fullness God the Father bestowed upon his only begotten Son, our Lord, that we, becoming his adopted children might receive of his fullness.*' While the modern Socinians declare, 'that the scriptures do not teach the existence of any such person as the Holy Spirit, and that there is no ground for the expectation of any supernatural operation on the mind.'‡

'The Apostle does not mean to teach that the Spirit of God is a real person, a distinct intelligent agent.'§

The Scriptures. 'The Socinians plead for the use of reason in interpreting Scripture,—but apply it to the *doctrines* of revelation, as well as to the *evidences* of the truth of it. Accordingly *they reject what is spoken if they cannot comprehend it.*'‖

Dr. Priestly, in his letters to Dr. Horsley, says, 'I have frequently avowed myself not to be a believer in the inspiration of the Evangelists and Apostles, as writers: I therefore hold the miraculous conception to be one, with respect to which any person is fully at liberty to think as the evidence shall appear to him.' And consistently with this profession he does not scruple to say in his History of Corrup. vol. ii. p. 370.—'The apostle Paul often reasons inconclusively, and therefore, wrote as any other person of his turn of mind and thinking, and in his situation, would have written without any particular inspiration.'¶

Dr. Magee asserts (p. 106,) 'that in *every* instance the doctrine of scripture is tried by their abstract notion of right, and rejected if not accordant; and quotes one as charging the sacred writers as bunglers, producing 'lame accounts, improper quotations, and inconclusive reasonings.' Another writer of this class, as declaring, 'that the narrations in the New Testament, true or false, are only suited for ignorant, uncultivated minds, who cannot enter into the evidence of natural religion:' another, as remarking on the words of St. Peter, *that prophecy came*

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* Paley's Works, vol. iv. p. 257. † Vol. 4. p. 490. ‡ Magee p. 464.—Priestly's Sermons pas. § New Test. note on 1 Cor. ch. xii. verse 10, 11. ‖ Claud's Essay, vol. i. p. 153. ¶ Fletcher's Letters to Priestly, p. 37.

not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost, that 'Peter speaks here according to the conception of the Jews,' and that 'the prophets may have delivered the offspring of their own brains as divine revelations;' and lastly, that another glories in having given 'a little light to St. Paul's darkness, a darkness, as some think, industriously affected.'

The Soul. Dr. Priestly stands at the head of those bold philosophers, who deny the immortality and immateriality of the soul of man;† while others of them maintain the sleep of the soul, which they say, becomes insensible at death, and is raised again with the body at the resurrection.‡ 'The apostle, (Phil. ch. i. v. 21.) could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection: for he hints at no such topic of consolation to the bereaved Thessalonians in the passage above cited, viz. 1 Thess. ch. iv. ver. 13—18.'

Holy Angels. The authors of the Socinian Testament do not seem to allow, 'the real external existence of such beings as Angels:' see the note on Rev. ch. iv. ver. 2. compared with the note on Acts, ch. vii. ver. 53; the latter passage they consider *may* mean 'with great pomp and splendor on the mount. Thunder, lightning, and tempest may be called angels, like the plague of Egypt.' New Test.

The Devil. These gentlemen who have commented so *ingeniously* on their version of the New Testament, utterly deny that the Scriptures give any countenance to the doctrine maintained by St. Peter in the 2nd chap. and 4th verse of his second epistle, and like some of their brethren who have 'given a little light to St. Paul's darkness,' have also undertaken to set St. Peter right. 'The messengers,' say they in their note on the above text, 'are the spies who were sent to explore the land of Canaan!!' And 'the messengers who watched not duly over their principality, but deserted their proper habitation, he kept with perpetual chains under darkness, (punished them with judicial blindness of mind,) unto the judgment of a great day, i. e. when they were destroyed by a plague. Jude, ver. 5.

What says common sense to this kind of legerdemain, that can get rid of the devil so easily, and change the whole phalanx of fallen angels into a few unfaithful spies by a stroke or two of the pen? What, but that it answers their purpose right well, and that those who had the temerity to reject the sacrifice of the cross, when living, should be in no danger of suffering any punishment for so doing, after they were dead. But it may be asked, do they not allow that there is a being called the devil?—'not a real, but a hypothetical and fictitious being: the principle of evil personified: the supposed cause of evil.'*

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† See Fletcher's Letters to Priestly, p. 23, and Lempriere's Biographical Dictionary, article Priestly. ‡ Buck's Dictionary, article Socinians.

Hell Torments. On Matt. ch. xxv. ver. 46. they thus comment; 'This text so far from giving countenance to the *harsh* doctrine of eternal misery, is rather favourable to the more pleasing and more probable hypothesis, of the ultimate restitution of the wicked to virtue and happiness.' And on Rev. ch. xiv. ver. 11. they say, 'It would be very unreasonable to infer the *gloomy* doctrine of eternal misery from this text. But if any one is disposed to lay undue stress upon it, it may be sufficient to remark that it is not here asserted that the *torment* continues, but that the *smoke* of it ascends for ever and ever.'

Rev. ch. xx. ver. 10. 'This text has also been alledged, but with little reason in favour of what has been justly called the *heart withering* doctrine of eternal torments.'†

General Conflagration. 'It is not reasonable to believe that an event so little countenanced by natural appearances as that of the destruction of the earth by a general conflagration, is the subject of a divine prediction. It is well known that in the language of prophecy great political changes and revolutions are foretold under the symbol of terrible convulsions in the natural world. It can hardly admit of a doubt that the sublime language of this context is to be interpreted in a similar manner. 'The heavens and the earth which are now,' ver. 7. 'must necessarily signify the Jewish dispensation, or the then moral state of the world, which must pass away to make room for the promulgation of the Christian religion. But this revolution cannot take place without producing great changes and convulsions in the political world; which, in prophetic language, is expressed by the heavens being on fire, the elements melting, and the earth with the works on it being burned up.'‡

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* New Test. passim. † New Test. ‡ New Test. 2 Pet. ch. iii. ver. 12.

ON CHRISTIAN COMMUNION.

THE Methodists, as a body of Christians, are eminently favoured with a rich variety of means, admirably calculated to promote their piety, usefulness, and happiness. Among these, class-meetings occupy a station of primary importance, and have been blessed of God to the edification of thousands and tens of thousands. That ignorant and wicked men should ridicule and deride those persons who love Christian communion, is not at all surprising, when we recollect the declaration of the Apostle, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him;" and we know that "all who will live godly in Christ Jesus shall suffer persecution." Pitiable indeed are those persons, who are unable to endure "the world's dread laugh," and who desert the standard of the cross, dismayed with "a fool-born jest!" To candid, reasonable men, it may be sufficient to say, that meetings for the relation of Christian experience are recommended and appoved in the sacred Scriptures: see Ps. lxvi. 16. Mal. iii. 16. Col. iii. 16. Heb. iii. 12, 13. x. 24, 25. These passages sufficiently prove the propriety and importance of the practice; and good men, in every age, have delighted to "take sweet counsel together," in the things of God. In these means, *simplicity*, *honesty*, and *propriety* should be *sacredly* observed. The plain, unvarnished tale of a man of God is always interesting; he disdains equivocation, and speaks to the point, to the heart! Every thing fine and laboured in the relation of our experience should be *studiously* avoided: and the *diffident*, *fearful*, *humble* follower of Jesus should be informed, that a flowery, far-fetched statement is altogether unnecessary. God loves the sighs of a broken and contrite heart better than all the vain professions of proud formalists: and a sensible, pious leader will not only carefully feed the lambs of his flock, but will carry them in his bosom.—Behold yonder company of Christians waiting upon God! It is one of the most lovely sights upon earth! "*Their's* is *converse* such as heaven approves;" yea, "the Lord himself is among them." The ignorant are instructed, the weak strengthened, the distressed comforted, the doubting encouraged, the tried supported; and they all rejoice together in the God of their salvation! Peace, unity, and brotherly love are promoted, and Christ glorified in his living members. Is it not lamentable that meetings so profitable should ever be neglected? Yet, alas, this is too frequently the case. It is grievous to a pious heart to hear some professors attempt to justify themselves, by saying, "The means are not salvation; we can go to heaven without them!" What is this, but saying, in effect, "We are wiser than God!" He has commanded us to seek, to strive, to read, to hear, to pray, to communicate: but we have found out an easier way, one more suitable to our carnal, indolent disposition! But remember, "There is a way which seemeth right unto man, but the end thereof are the ways of death:" and God will say, with an awful frown, to such childish reasoners, "Ye have gone away from mine ordinances, and have not kept them." Others are kept from attending the means by a little bodily indisposition, a shower of rain, a dark or cold night, a worthless friend, a needless visit, and a long list of insignificant &c. &c. With such pretexts they may endeavour to pacify a guilty conscience, but the attempt is vain! Are not the following among the *real* causes of their absence? They have departed, at least in *heart*, from God—their love is grown cold—the closet has been neglected—sinful tempers have been indulged—guilt is contracted—and therefore they are embarrassed and distressed when questioned relative to the work of grace in their souls. Influenced by a desire to arrest the progress of so great an evil, I would endeavour to notice a few of the awful consequences which must ever attend the neglect of these invaluable means.

1. What must be the feelings of a pious leader, when his members refuse to meet him? He sees them, perhaps, attend the public means with tolerable regularity; but their shy and cold looks tell him, all is not well with them. He watches for their souls; but, week after week, they give him no opportunity of inquiring, "Are the consolations of God small with thee? Is there not a cause? Is there no secret thing with thee?" Can he suppose they either love or respect him? Can he believe they are alive to God? Ah, no! evil reasonings vex and distress his soul—his hands hang down—he mourns and weeps in secret over them—and concludes, either they are dissatisfied with him, or, what is worse, are sitting down at ease in Zion.

2. It is injurious to the cause of God. They must be considered at best as doubtful characters: "Tossed about with every wind; and unstable as water, they cannot excel." Are not those persons generally most pious, and truly devoted to God,

who are most regular and conscientious in their attendance on these means? If all the leaders in the great Methodist body were asked this question would they not reply in the affirmative? While, we fear, those who habitually neglect them, are often a disgrace to the cause they ought to honour.

3. It is fatal to themselves. Deprived of the advice and society of the brethren, they fall an easy prey to temptation; evil tempers gain the ascendancy over them; they sink under their trials and difficulties; lose their peace of mind: neither heaven nor earth, God nor man, can make them happy: yea, they anticipate the horrors of hell.

Lastly, it must be offensive to God, ungratefully to slight the means he has so greatly blessed, to be trifling, lukewarm, and careless; to give occasion to his enemies to rejoice; to grieve the hearts of the pious; and endanger the salvation of their souls.

My dear reader, art thou the man, the woman? The writer is not your enemy, he wishes to be your friend. Arise! shake thyself from the dust! "Remember Lot's wife!" Trifler, halt! give way to the devil no more! Fly instantly to the Lord Jesus Christ! Bow down before him with holy shame! Low as thou art fallen, guilty and miserable as thou art, there yet is hope. O do not obstinately perish! Sin no more, lest a worse thing come unto thee: lest the Supreme Judge should at last say, "Depart from me, I know ye not."

RELIGIOUS AND MISSIONARY INTELLIGENCE.

REVIVAL OF RELIGION IN SUFFOLK CIRCUIT.

To the Editors of the Methodist Magazine.

Smithtown, L. I. April 2, 1818.

Dear Brethren,

By the request of brother Jewett, I forward to you the following account of the revival of religion on this circuit; which, if you think it will be acceptable to the friends of Zion, you are at liberty to insert in your Magazine. F. REED.

It was with evident marks of approbation, that the Lord manifested himself at our Camp-Meeting in June last, at Cow-Harbour. Though some dawnings of the late revival had appeared, previous to this, it was here the day began to open with peculiar lustre. A number who attended from the circuit with apparent carelessness, returned home, either rejoicing in a sin-pardoning God, or groaning under the heavy load of guilt, seeking for deliverance. From such unusual appearances it was evident that the great Head of the Church was preparing the way for a special manifestation of his grace. Our places of worship were much thronged, where the people clearly expressed the anxiety of their minds by the solemnity of their countenances. Conviction gradually gained upon them, till no longer able to suppress their feelings, they were seen flocking to the altar with weeping eyes, entreating us to pray for them.

It was with peculiar emotions of pleasure, that we beheld the pious parent rejoicing over a son or daughter, crying for mercy, or testifying of the goodness of God in their late conversion ;— or perhaps a child praying over a weeping, broken-hearted parent. The joyful tidings of the conversion of souls, while it served to strengthen the confidence and rejoice the hearts of christians, struck with amazement those who hitherto had manifested no concern.

Haupogues was the first place that shared in the gracious visitation. A number who experienced religion at Camp-Meeting, joined society the first opportunity. Meetings were attended almost every evening ; and scarce one was concluded but more or less were made the happy subjects of converting grace.— Dwelling houses were not sufficiently capacious to contain the people who assembled to witness the marvellous displays of the power of God. They seemed to forget or pay but little attention to their ordinary concerns, while the more important business of eternity engrossed their thoughts. The fruits of the revival in this town were principally youths ; though some in a more advanced age have found that God is able to save to the uttermost all that come unto him : among the latter is a man about fifty years of age, once notorious for profaneness ; but now a new man in Christ Jesus.

Under preaching, the word seemed to be as eagerly received as a morsel of meat by a hungry man. Such pleasing appearances could not but encourage us in the labour of the vineyard. Other societies, hearing what God was doing for the people in this place, were quickened in their importunities, that they might be visited with the same blessings.

Westfield was the next that was favoured with the effusions of the Spirit, though it was some time in a doubtful case. The teeming cloud seemed long to hover over them, till suddenly it poured forth its rich treasure ; and the day so much desired, was now realized. Seven or eight souls were converted in a prayer-meeting one evening, and many returned home under a consciousness of their guilt and absolute need of a Saviour. This was the beginning of good days. Thence followed such scenes as will be indelibly pourtrayed upon the mind of every one who witnessed them. Frequently after preaching the congregation would remain upon their seats, as if unwilling to leave the consecrated spot—Prayers have generally succeeded, in the time of which, many have been brought to sing redeeming love. Not only were sinners awakened and converted, but christians were built up in the Lord, and backsliders reclaimed from their Laodicean security.

Soon after this, the work began in Patchogue; a place once notorious for inattention to religion, especially among the youth, who were much given to the vain recreations of life ; and professors in general had become formal and dead. But suddenly the place assumed a different appearance, and the people in general became alarmed. The youth who were once so eager to pursue their vain delights, now saw their frivolity, and deeply bewailed their folly and mis-spent moments. Instead of the nightly revel and unprofitable conversation, companies met together to pray with and for each other, and improve their time with reference to a future state. Conversions were numerous, and many of them clear and convincing. Within the space of a few weeks, upwards of one hundred souls, it was thought, were made the happy subjects of pardoning grace.

In Moriches the work commenced under the preaching of brother M. Some young women were awakened and converted the same evening, and soon after many others became the subjects of the work. Though it was not so general as in many places, it was observed to be very genuine. In a place so long destitute of religious revivals as this, such a work was much needed, and was peculiarly interesting and pleasing to the children of God.

In Islip, Babylon, and Stony-Brook, was a similar work for several weeks, and many were brought from darkness to light, and from the power of Satan unto God. Since the commencement of our labours on this circuit, we have added to our societies *one hundred and seventy* members and have had occasion to expel but very few.

Though this part of God's heritage has heretofore been favoured with the out-pouring of the Spirit, this is thought to be the most general and powerful that ever was known by the most aged inhabitants among us.

And, considering the greatness of the work, but very few have manifested much declension. Convictions have generally been deep and pungent, and conversions clear and satifactory.—Other denominations have, in some places, shared in the gracious visitation. How many have been added to them I know not.

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POETRY.

STANZAS, WRITTEN IMPROMPTU, ON FINDING IN MY BROTHER'S WRITING-DESK A SLIP OF PAPER, CONTAINING THE FOLLOWING WORDS,

"*Choose God for your portion.*"

(Inscribed to Oliver W. L. Warren.)

List'ning to pleasure's syren voice,
Or bound in passion's witching spell,
What numbers make a fearful choice!
And sink to hell!

Subdu'd alone by sovereign love,
My soul pursues a diff'rent road;
Her portion seeks in Heav'n above,
And chooses God.

Brother, is this thy happy choice?
And hast thou chos'n the better way?
Then, let my soul with thine rejoice,
And praise and pray.

The tear that wets my conscious cheek,
The grateful heart's enraptur'd swell,
Attests the joy no words can speak,
No language tell.

I've seen life's varying prospects rise,
In fancy's rainbow hues array'd,
And like the Iris' transient dyes,
Its pleasures fade.

Vain is the wealth of India's mines,
False is the charm that wit bestows,
And vain, the holly wreath that twines
The Poet's brows.

But he, who makes the Lord his stay,
Shall find his bliss forever sure;
When earth, and all its hopes decay,
Shall stand secure.

Brother, with zeal thy choice maintain,
Tho' earth and hell against thee rise;
Thy course pursue, thy joy obtain,
And win the prize.

For me, as far from thee I roam,
Where wide Ontario's waters roll,
The tender thought of Heaven, my *home*,
Shall soothe my soul.

In twilight's pensive, lonely hour,
That sacred hour, so dear to me,
In some lone grot, or woodland bow'r
I'll pray for thee.

The world is but a weary way,
A dreary land, where pilgrims roam,
Where exil'd strangers sadly stray,
And sigh for home.

But there's a Heav'n of joy and light,
Where weary pilgrims sweetly rest,
And soon we'll wing our joyful flight
To Jesus' breast.

Oh, we shall meet on that blest shore!
Oh we shall join the holy throng,
And sing our toils and sufferings o'er,
A joyful song!

CAROLINE MATILDA.

THE

METHODIST MAGAZINE.

FOR JULY, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 209.)

74. If Christianity be not true, then the first Christians must have been mistaken as to the subject of their testimony. This supposition is destroyed by the nature of the subject. It was not testimony to a doctrine, which might deceive the understanding. It was something more than testimony to a dream, or a trance, or a midnight fancy, which might deceive the imagination. It was testimony to a multitude, and a succession of palpable facts, which could never have deceived the senses, and which preclude all possibility of mistake, even though it had been the testimony only of one individual. But when in addition to this we consider, that it is the testimony not of one, but of many individuals; that it is a story repeated in a variety of forms, but substantially the same; that it is the concurring testimony of different eye-witnesses, or the companions of eye-witnesses—we may, after this, take refuge in the idea of falsehood and collusion, but it is not to be admitted, that those eight different writers of the New Testament, could have all blundered the matter with such method, and such uniformity.

75. We know that, in spite of the magnitude of their sufferings, there are infidels who, driven from the second part of the alternative, have recurred to the first, and have affirmed, that the glory of establishing a new religion, induced the first Christians to assert, and to persist in asserting, what they knew to be

a falsehood. But (though we should be anticipating the last branch of the argument) they forget, that we have the concurrence of two parties to the truth of Christianity, and that it is the conduct only of one of the parties, which can be accounted for by the supposition in question. The two parties are the teachers and the taught. The former may aspire to the glory of founding a new faith; but what glory did the latter propose to themselves from being the dupes of an imposition so ruinous to every earthly interest, and held in such low and disgraceful estimation by the world at large? Abandon the teachers of Christianity to every imputation, which infidelity, on the rack for conjectures to give plausibility to its system, can desire; how shall we explain the concurrence of its disciples? There may be a glory in leading, but we see no glory in being led. If Christianity were false, and Paul had the effrontery to appeal to his five hundred living witnesses, whom he alleges to have seen Christ after his resurrection; the submissive acquiescence of his disciples remains a very inexplicable circumstance. The same Paul, in his epistles to the Corinthians, tells them that some of them had the gift of healing, and the power of working miracles; and that the sign of an apostle had been wrought among them in wonders and mighty deeds. A man aspiring to the glory of an accredited teacher, would never have committed himself on a subject, where his falsehood could have been so readily exposed. And in the veneration with which we know his epistles to have been preserved by the church of Corinth, we have not merely the testimony of their writer to the truth of the Christian miracles, but the testimony of a whole people who had no interest in being deceived.

76. Had Christianity been false, the reputation of its first teachers lay at the mercy of every individual among the numerous proselytes which they had gained to their system. It may not be competent for an unlettered peasant to detect the absurdity of a doctrine; but he can at all times lift his testimony against a fact, said to have happened in his presence, and under the observation of his senses. Now it so happens, that in a number of the epistles, there are allusions or express intimations of the miracles that had been wrought in the different churches to which these epistles are addressed. How comes it, if it be all a fabrication, that it was never exposed? We know that some of the disciples were driven by the terrors of persecuting vio-

lence to resign their profession. How should it happen, that none of them ever attempted to vindicate their apostacy, by laying open the artifice and insincerity of their Christian teachers? We may be sure that such a testimony would have been highly acceptable to the existing authorities of that period. The Jews would have made the most of it; and the vigilant and discerning officers of the Roman government would not have failed to turn it to account. The mystery would have been exposed and laid open, and the curiosity of latter ages would have been satisfied as to the wonderful and unacountable steps, by which a religion could make such head in the world, though it rested its whole authority on facts; the falsehood of which was accessible to all who were at the trouble to enquire about them. But no! We hear of no such testimony from the apostates of that period. We read of some, who, agonised at the reflection of their treachery, returned to their first profession, and expiated by martyrdom, the guilt which they felt they had incurred by their dereliction of the truth. This furnishes a strong example of the power of conviction, and when we join with it, that it is conviction in the integrity of those teachers, who appealed to miracles which had been wrought among them, it appears to us a testimony in favour of our religion which is altogether irresistible.

77. IV. But this brings us to the last division of the argument, viz. that the leading facts in the history of the gospel are corroborated by the testimony of others.

78. The evidence we have already brought forward for the antiquity of the New Testament, and the veneration in which it was held from the earliest ages of the church, is an implied testimony of all Christians to the truth of the gospel history. By proving the authenticity of St. Paul's epistles to the Corinthians, we not merely establish his testimony to the truth of the Christian miracles; we establish the additional testimony of the whole church of Corinth, who would never have respected these epistles, if Paul had ventured upon a falsehood so open to detection, as the assertion, that miracles were wrought among them, which not a single individual ever witnessed. By proving the authenticity of the New Testament at large, we secure, not merely that argument which is founded on the testimony and concurrence of those immense multitudes, who in distant countries submitted to the New Testament as the rule of their faith. The testimony of the teachers, whether we take into considera-

tion the subject of that testimony, or the circumstances under which it was delivered, is of itself a stronger argument for the truth of the gospel history than can be alleged for the truth of any other history which has been transmitted down to us from ancient times. The concurrence of the taught carries along with it a host of additional testimonies, which gives an evidence to the evangelical story, that is altogether unexampled. On a point of ordinary history, the testimony of Tacitus is held decisive, because it is not contradicted. The history of the New Testament is not only not contradicted, but confirmed by the strongest possible expressions which men can give of their acquiescence in its truth; by thousands who were either agents or eye-witnesses of the transactions recorded, who could not be deceived, who had no interest, and no glory to gain by supporting a falsehood, and who, by their sufferings in the cause of what they professed to be their belief, gave the highest evidence that human nature can give of sincerity.

79. In this circumstance, it may be perceived, how much the evidence for Christianity goes beyond all ordinary historical evidence. A profane historian relates a series of events which happen in a particular age; and we count it well if it be his own age, and if the history which he gives us be the testimony of a cotemporary author. Another historian succeeds him at the distance of years, and by repeating the same story, gives additional evidence of his testimony to its truth. A third historian perhaps goes over the same ground, and lends another confirmation to the history. And it is thus, by collecting all the lights which are thinly scattered over the tract of ages and of centuries, that we obtain all the evidence which can be got, and all the evidence that is generally wished for.

80. Now, there is room for a thousand presumptions, which, if admitted, would overturn the whole of this evidence. For any thing we know, the first historians may have had some interest in disguising the truth, or substituting in its place a falsehood, and a fabrication. True, it has not been contradicted, but they form a very small number of men who feel strongly or particularly interested in a question of history. The literary and speculative men of that age may have perhaps been engaged in other pursuits, or their testimonies may have perished in the wreck of centuries. The second historian may have been so far removed in point of time from the events of his narratives,

that he can furnish us not with an independent, but with a derived testimony. He may have copied his account from the original historian, and the falsehood have come down to us in the shape of an authentic and well attested history. Presumptions may be multiplied without end, yet in spite of them, there is a natural confidence in the veracity of man, which disposes us to as firm a belief in many of the facts of ancient history, as in the occurrences of the present day.

81. The history of the gospel, however, stands distinguished from all other history, by the unintertupted nature of its testimony, which carries down its evidences, without a chasm, from its earliest promulgation to the present day. We do not speak of the superior weight and splendour of its evidences, at the first publication of that history, as being supported, not merely by the testimony of one, but by the concurrence of several independent witnesses. We do not speak of its subsequent writers, who follow one another in a far closer and more crowded train, than there is any other example of in the history or literature of the world. We speak of the strong though unwritten testimony of its numerous proselytes, who, in the very fact of their proselytism, give the strongest possible confirmation to the gospel, and fill up every chasm in the recorded evidence of past times.

82. In the written testimonies for the truth of the Christian religion, Barnabas comes next in order to the first promulgators of the evangelical story. He was a cotemporary of the apostles, and writes a very few years after the publication of the pieces which make up the New Testament. Clement follows, who was a fellow-labourer of Paul, and writes an epistle in the name of the church of Rome, to the church of Corinth. The written testimonies follow one another with a closeness and a rapidity of which there is no example; but what we insist on at present, is the unwritten and implied testimony of the people who composed these two churches. There can be no fact better established, than that these two churches were planted in the days of the apostles, and that the epistles which were respectively addressed to them, were held in the utmost authority and veneration. There is no doubt, that the leading facts of the gospel history were familiar to them; that it was in the power of many individuals amongst them to verify these facts, either by their own personal observation, or by an actual conversation with eye-witnesses; and that in particular, it was in the

power of almost every individual in the church of Corinth, either to verify the miracles which St. Paul alludes to, in his epistle to that church, or to detect and expose the imposition, had there been no foundation for such an allusion. What do we see in all this, but the strongest possible testimony of a whole people to the truth of the Christian miracles : there is nothing like this in common history, the formation of a society, which can only be explained by the history of the gospel, and where the conduct of every individual furnishes a distinct pledge and evidence of its truth. And to have a full view of the argument, we must reflect, that it is not one, but many societies scattered over the different countries of the world ; that the principle, upon which each society was formed, was the divine authority of Christ and his apostles, resting upon the recorded miracles of the New Testament; that these miracles were wrought with a publicity, and at a nearness of time, which rendered them accessible to the enquiries of all, for upwards of half a century ; that nothing but the power of conviction could have induced the people of that age to embrace a religion so disgraced and so persecuted ; that every temptation was held out for its disciples to abandon it; and that though some of them, overpowered by the terrors of punishment, were driven to apostacy, yet not one of them has left us a testimony which can impeach the miracles of Christianity, or the integrity of its first teachers.

83. It may be observed, that in pursuing the line of continuity from the days of the apostles, the written testimonies for the truth of the Christian miracles follow one another in closer succession, than we have any other example of in ancient history. But what gives such peculiar and unprecedented evidence to the history of the gospel, is that in the concurrence of the multitudes who embraced it, and in the existence of those numerous churches and societies of men who espoused the profession of the Christian faith, we cannot but perceive, that every small interval of time betwixt the written testimonies of authors is filled up by materials so strong and so firmly cemented, as to present us with an unbroken chain of evidence, carrying as much authority along with it, as if it had been a diurnal record, commencing from the days of the apostles, and authenticated through its whole progress by the testimony of thousands.

84. Every convert to the Christian faith in these days gives one additional testimony to the truth of the gospel history. Is

he a Gentile? The sincerity of his testimony is approved by the persecutions, the sufferings, the danger, and often the certainty of martyrdom, which the profession of Christianity incurred. Is he a Jew? The sincerity of his testimony is approved by all these evidences, and in addition to them by this well known fact, that the faith and doctrine of Christianity was in the highest degree repugnant to the wishes and prejudices of that people. It ought never to be forgotten, that in as far as Jews are concerned, Christianity does not owe a single proselyte to its doctrines, but to the power and credit of its evidences, and that Judea was the chief theatre on which these evidences were exhibited. It cannot be too often repeated, that these evidences rest not upon arguments but upon facts, and that the time, and the place, and the circumstance, rendered these facts accessible to the enquiries of all who chose to be at the trouble of this examination. And there can be no doubt that this trouble was taken, whether we reflect on the nature of the Christian faith, as being so offensive to the pride and bigotry of the Jewish people, or whether we reflect on the consequences of embracing it, which were derision, and hatred, and banishment, and death. We may be sure, that a step which involved in it such painful sacrifices, would not be entered into upon light and insufficient grounds. In the sacrifices they made, the Jewish converts gave every evidence of having delivered an honest testimony in favour of the Christian miracles; and when we reflect, that many of them must have been eye-witnesses, and all of them had it in their power to verify these miracles, by conversation and correspondence with bye-standers, there can be no doubt, that it was not merely an honest, but a competent testimony. There is no fact better established, than that many thousands among the Jews believed in Jesus and his apostles; and we have therefore to allege their conversion, as a strong additional confirmation to the written testimony of the original historians.

85. One of the popular objections against the truth of the Christian miracles, is the general infidelity of the Jewish people. We are convinced, that at the moment of proposing this objection, an actual delusion exists in the mind of the infidel. In his conception, the Jews and the Christians stand opposed to each other. In the belief of the latter, he sees nothing but a party or an interested testimony, and in the unbelief of the former, he

sees a whole people persevering in their ancient faith and resisting the new faith, on the ground of its insufficient evidences. He forgets all the while, that the testimony of a great many of these Christians, is in fact the testimony of Jews. He only attends to them in their present capacity. He contemplates them in the light of Christians, and annexes to them all that suspicion and incredulity which are generally annexed to the testimony of an interested party. He is aware of what they are at present, Christians and defenders of Christianity; but he has lost sight of their original situation, and is totally unmindful of this circumstance, that in their transition from Judaism to Christianity, they have given him the very evidence he is in quest of. Had another thousand of these Jews renounced the faith of their ancestors, and embraced the religion of Jesus, they would have been equivalent to a thousand additional testimonies in favour of Christianity, and testimonies too of the strongest and most unsuspicious kind, that can well be imagined. But this evidence would make no impresssion on the mind of an infidel, and the strength of it is disguised, even from the eyes of the Christian. These thousand, in the moment of their conversion, lose the appellation of Jews, and merge into the name and distinction of Christians. The Jews, though diminished in number, retain the national appellation; and the obstinacy with which they persevere in the belief of their ancestors, is still looked upon as the adverse testimony of an entire people. So long as one of that people continues a Jew, his testimony is looked upon as a serious impediment in the way of the Christian evidences. But the moment he becomes a Christian, his motives are contemplated with distrust. He is one of the obnoxious and suspected party. The mind carries a reference only to what he is, and not to what he has been. It overlooks the change of sentiment, and forgets, that in the renunciation of old habits, and old prejudices, in defiance to sufferings and disgrace, in attachment to a religion so repugnant to the pride and bigotry of their nation, and above all, in their submission to a system of doctrines which rested its authority on the miracles of their own time, and their own remembrance, every Jewish convert gives the most decisive testimony which man can give for the truth and divinity of our religion.

(To be continued.)

OF THE METHODIST DOCTRINES.

From the London Methodist Magazine.

(Concluded from page 215.)

I WOULD also notice another source of false reasoning and error, which is, when we imagine that the terms made use of in the sacred writings, by which it has pleased God to reveal himself to man, are used in that gross sense, in which the same terms are used, as applicable to man. Thus no person can reasonably suppose that the Divine Being has arms or feet; that he walketh or rideth upon the wings of the wind. Those expressions, and many others, it is well known, are used to convey to us the knowledge of the Divine power, goodness, justice, wrath, mercy, &c. So when the terms Father and Son are used, no person surely would apply them in the gross sense; but as it hath pleased God to make use of those expressions as the most suitable, we are to receive them as they are given in the Sacred Writings. The terms Father, Son, and Holy Ghost, are there used to convey to us the doctrine of three persons in one Godhead. That those words are the most proper, we cannot doubt, because they are the terms used by the Holy Spirit, and used in reference to the Triune God; not merely in reference to the incarnation of our Lord, but to the eternal Jehovah. If any person replies, "But I cannot comprehend how those terms can apply to a spiritual and Divine Being," we say, our reason is not to be the judge of the propriety of such expressions; but as it is the revelation of God, we receive it without attempting to fathom the mystery.

The primitive Christian Church undoubtedly received that doctrine; and the compilers of our Liturgy have interwoven it throughout their excellent work.

A few extracts from some of the ancient fathers, will be sufficient to shew what the doctrine of the primitive church was, on that important subject.

Justin Martyr, in his Apology for the Christians, has the following expression; "But now if we say, that the Logos of God, is properly the begotten of God, by a generation quite different from that of men, as I have already mentioned, yet even this, I say, is no more than what you might very well tolerate."

Again. "One article of our faith is, that Christ is the first begotten of God." Again, "For they who affirm the Son to be the Father, are guilty of not knowing the Father, and likewise of being ignorant that the Father of the universe has a Son, who being the *Logos*, and first begotten of God, is God."

Tertullian, in his Apology for the Christians, reasons largely on the subject, and at the close of one train of arguments, has the following expression: "Thus it is, that the *Logos*, which came forth from God, is both God, and the Son of God, and those two are one."

Vincentius Lirinensis wrote his Commonitory in the year 434, and clearly states the doctrine of the primitive church to be, that "there were two substances in Christ, one of which was Divine, the other human; one begotten of the Father, the other born of his mother." Again, "Thus in one and the same Christ, there are two substances, but one Divine, the other human. One from God the Father, the other from the virgin mother. One co-eternal and equal to the Father, the other temporary and inferior to the Father. One of the same substance with the Father, the other of the same substance with the mother; yet these two different substances make but one and the same Christ."

The errors which arose in the Christian Church, in the three first ages, were numerous, for one error generally opened the way for another. Sabellius began with denying Jesus to be the Son of God as to his Divine nature; but at the same time allowed him to be God.

Dionysius, one of the Christian Bishops, in a letter which he wrote on that occasion, strongly reprobates the novel system of Sabellius, and speaks of Jesus as "the only begotten Son."

When the Arian heresy more fully and openly appeared, a council of the chief Christian Bishops was held at Nice, at which the Emperor presided, and where the Creed, generally termed the Nicene Creed, was formed, and was signed by three hundred and eighteen Bishops. In that Council the following articles were inserted in the Creed, as expressive of the faith of the Christian Church, and also as a bulwark against any future attacks on that faith. "And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father By whom all things were made."

Some time afterwards, the Creed which is generally termed the Creed of St. Athanasius, was formed, still more effectually to explain and guard the important doctrine of the Trinity. The following parts of the Creed, fully prove what was then the catholic doctrine : "The Son is of the Father alone; not made, nor created, but begotten.—For the right faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ; God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ; Perfect God and perfect Man : of a reasonable soul, and human flesh subsisting ; Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood."

The same doctrine runs through every part of the Liturgy; and proves that the venerable Reformers stood firm on that important ground. In the articles of religion which were drawn up by them, they have particularly stated that sacred truth, "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father."

The venerable founder of Methodism, who appears to have been particularly directed of God, did not neglect to state that sacred truth. In his notes on the first chapter of the epistle to the Hebrews he says,* "Thou art my Son, God of God, Light of Light. This day have I begotten thee. I have begotten thee from eternity, which by its unalterable permanency of duration, is one continued, unsuccessive day. I will be to him a Father, and he shall be to me a Son. I will own myself to be his Father, and him to be my Son, by eminent tokens of my peculiar love. The former clause relates to his natural Sonship, by an eternal inconceivable generation ; the other to his Father's acknowledgment, and treatment of him, as his incarnate Son." Again, "*By whom also he made the worlds;* therefore the Son was before all worlds. His glory reaches from everlasting to everlasting, though God spake by Him to us only in these last days." Such was the view which Mr. Wesley had of that truth, and it is well known that in many of his hymns, and those of his brother Charles, the same doctrine is clearly stated :

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* It is in general well known to the Methodists, that his notes on the New Testament, and Sermons, are the legal standard of our doctrines.

"Thy co-eternal Son display,
And call my darkness into day."

"Thou art the co-eternal Son,
In substance with thy Father one;
In person different we proclaim,
In power and majesty the same!"

"For all the plenitude Divine,
Resides in his eternal Son."

"He spake the word and it was done,
The universe his word obey'd;
His word is his eternal Son,
And Christ the whole creation made."

"From thee through an eternal now,
The Son, thine offspring flow'd;
An everlasting Father thou,
As everlasting God."

"Thy wond'rous love the Godhead show'd,
Contracted to a span:
The co-eternal Son of God,
The mortal son of man."

To transcribe all the verses which are on that important subject is unnecessary, for the same sound doctrine runs through the whole.

When we turn to the Sacred Writings, we find a variety of passages, which can bear no other construction than that, which has been uniformly given to them by the orthodox part of the Christian church. Our Lord is repeatedly spoken of as the only begotten of the Father, perfectly distinct from all created beings. In the conversation which our Lord had with the Jews, he said, "My Father worketh hitherto and I work." The Jews immediately sought to kill him, because he said that "God was his Father, making himself equal with God." If the Jews had mistaken the meaning of our Lord, why did he not correct their error; but so far was he from informing them that they had mistaken his meaning, that he even confirmed it by saying, "That all men should honour the Son, even as they honour the Father." St. John says, "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." Surely he could not speak of the human nature of our Lord, being in the bosom of the Father; of its having seen God, and having declared him; the passage applies to him who was one with the Father, before his incarnation.

Our Lord says, "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." Of the human nature of our Lord, it could not be said, "I came forth from the Father," in the same sense in which it is immediately added, "Again, I leave the world, and go to the Father."

In our Lord's address to his heavenly Father, as recorded by St. John, in the 17th chapter, there are many expressions which cannot be applied to the human nature of Christ: "And now, O Father, glorify thou me, with thine ownself, with the glory which I had with thee before the world was." Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world."

St. Paul, in his epistle to the Romans, says, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son, (his own proper Son,) in the likeness of sinful flesh, and for sin, condemned sin in the flesh." As also in his epistle to the Galatians, "When the fulness of time was come, God sent forth his Son, (his proper Son,) made of a woman, made under the law, to redeem them that were under the law." Both passages evidently implying, that Jesus was the Son of God prior to his incarnation.

The author of the epistle to the Hebrews uses clear and decisive language also on that important subject, in that sublime passage, "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." He also ascribes the work of creation to Jesus Christ as the Son: "Whom he hath appointed heir of all things, by whom also he made the worlds;" and as the Son, he is the brightness of his Father's glory and the express image of his person.

Such, Sir, are the express testimonies of the ancient fathers; of the venerable Reformers who were the compilers of the Liturgy; of the Rev. Mr. John Wesley, the founder of Methodism; and, above all, of the Sacred Writers.

Shall we leave those testimonies, and enter on the doubtful field of theory? Or leave the old way-marks, and enter into the trackless desert? Certainly not; millions of Christians have followed the ancient guides, and have entered the gates of the heavenly Jerusalem; and I trust that, through the power of Divine grace, we shall walk in the same plain and beaten track, neither deviating to the right hand nor to the left. We must be careful not to anathematize those persons who do not think with us; to their own master they stand or fall; but we, as a body of people, whom the Lord has graciously raised up as out of the dust, and whom he has honoured with almost unexampled prosperity in the revival of his work, must be careful to "walk by the same rule, and mind the same things." Of Methodism, as to purity of doctrine, soundness of discipline, and true Christian experience, I would ever say, "*Esto perpetua.*"—

I am, your's, &c.

Nov. 17, 1817. G. MARSDEN.

BIOGRAPHY.

From the London Methodist Magazine.

An Account of the Life, and Conversion from Heathenism to Christianity, of GEORGE NADORIS DE SILVA, SAMARA MAHA NAYEKA, *late a Budhist Priest in the Island of Ceylon.*

(Continued from page 225.)

OUR manner of proceeding with him, was this: when it was announced the *Rajegooroo* was come, one of us, whose turn it was, went to meet him in the parlour. As we had undertaken to assist him in reading and writing English, our first business was to inspect his copy, and hear him read a chapter in the New Testament. We then desired our usher to write out a fresh copy; and in the mean time, by the help of an interpreter, proceeded to discourse with him on the subject of Christianity.

These discourses, or debates, for he uniformly took part against Revelation, would sometimes last for several hours together; and often, on his part, with an excessive degree of warmth, and impatience of controversion. As for ourselves, we knew we were on solid ground, and hence endeavoured to show him that we relied more on the unanswerable evidences of Christianity for the triumph of our argument, than on any undue warmth of temper in the defence of it.

Our principal reliance, however, was on the enlightening and converting influences of the Holy Spirit. Never did we behold a fitter object for these influences than was *Rajegooroo;* and hence, in addition to our own ardent prayers for his *moral conversion,* we did not fail to remind him, that as Christianity was a religion sent from God, and hence might be supposed to include more difficulties in it than those systems which were merely of a human origin, so he must not expect fully to understand its sacred discoveries without frequently praying for the inward illumination of its Divine Author. We likewise gave him to understand that our religion revealed to us *blessings to be experienced,* as well as *doctrines to be believed:* and, as in common life, experience was considered a superior kind of evidence to that of the best theory, so in religion it was super-eminently the case; and that the grand glory and boast of our religion was, that in all those persons who had the deepest acquaintance with it, *the experience of their hearts* united with *the conviction of their understandings* to prove that it is of God.

While dwelling on this subject we generally found great liberty of soul. Sometimes, I could scarcely forbear weeping over him; for I was convinced that in his case the *moral change was the thing principally necessary;* and it was remarkable, what a powerful effect these appeals would have upon him, and how suddenly they would appear to subdue his opposition to Christianity. We would then urge upon him the necessity of prayer; and he would frequently surprise us by assuring us, it was a duty which he did not omit, and scarcely ever parted with us, after the conversation had taken that experimental turn, without begging of us to continue our prayers for his *real conversion.*

It is for the reader to decide, how far we were warranted with these appearances, in looking upon him from this period, *as a sincere inquirer after truth.* It will be easily supposed we were encouraged to expect the desired result, and that we continued to feel the most tender concern for his salvation in all our interviews with him.

In this manner he was in the habit of attending at our house, almost daily, for about three months; during which time he had the benefit of frequent conversations with all whom he thought capable of affording him any instruction, especially with the Rev. Mr. Bisset, and the Honourable and Rev. T. J. Twistleton. From the latter he obtained some useful information on the subject of *geography*, which is a science with which the Cingalese in general are completely unacquainted.

I think we may safely say, that there never was a theological battle harder won in this island before, or which excited the feelings of all parties concerned, more than this contest between the disciple of Budhu and the advocates of Christianity.

Our first object was to state to him, as concisely and fully as possible, the historical and doctrinal truths of our Divine Revelation; but this being done, we found him still to retain the strongest possible prejudice in favour of his own system. We then changed our mode of proceeding, and began by a candid, and particular investigation of his Budhist faith. He repeated to us a number of excellent moral precepts which were contained in their sacred book; and expatiated largely on the merits and virtues of Budhu, insisting that the religion which he taught was every way equal to the necessities and happiness of mankind.

We readily allowed the excellence of the moral code to which he referred; but dwelled pointedly on the fact, that Budhu positively denied the existence of a great Supreme Creator and Preserver, and attributed the original commencement, and present continuance of all things to mere chance.. We entered at large into the folly of such a creed, and the difficulties and contradictions which it involved, and which it is not necessary to repeat in this narrative; and observed, that the omission of the Supreme Deity, the Creator and Preserver of mankind, from the Budhist creed, must have proceeded either from depravity or ignorance in Budhu who had formed it. That if it proceeded from the *depravity* of their celebrated founder, there could be no room for any question as to what steps he should take with his present views: and that if it arose from the *ignorance* of Budhu, the plain path of duty for him to pursue was to forsake the darkness of heathenism, and to embrace the light of the Gospel; which he would discover to be a religion which contained a complete and becoming revelation of that, as well as every other important truth which it was necessary for man to know.

Here we kept our ground, and resolved to enter on no other position but this, till we prevailed. If he ever started any other subject, we always brought him to this point, for we readily foresaw, that without giving our conversations some specific end, they might be lengthened out for months to come, and with mutual disadvantages; and we had no time to spare for argument merely for the sake of contradiction, which he easily conceived.

For some time he endeavoured to evade this conclusion, by saying, that their system acknowledged a Creator; and referred to *Maha-Brach-ma-i*, or in other words *Brachma*, whom the Budhist priests will borrow from the Hindoos when they are pressed in argument, to avoid the disgrace of a defeat that proves them to be atheists. But finding we were well acquainted with the doctrines of Budhu on this point, and that we were determined to keep him to his own creed, until he was brought to abandon it; he then took an opposite standing, and with all the resolution of a party on "*the forlorn hope*," he seemed determined to dispute every inch of ground, and produced every difficulty which an atheist could possibly imagine, as an argument against the existence of God.

We were often struck with the remarkable similarity between the arguments used by this Oriental atheist, and those urged by the atheistical philosophers of Europe, against the being of a Supreme Deity. On his part this did not proceed from any acquaintance with the writings of the latter. And to us it appeared an evident proof of the oneness of the origin of Atheism, whether in Europe or Asia.

The same "*God of this world*," who "*blinds the minds of those*" who disbelieve a divine agency in Europe, is the father of the same race of unbelievers in all the world besides; and from the same satanic storehouse he supplies his various children with the same set of subterfuges to defend the same error, and to vindicate the same criminal blindness.—Rom. i. 18—32.

The principal objection of *Rajegooroo* centered in *the origin of moral and natural evil;* the existence of which, he maintained, was utterly irreconcileable with the existence of a supreme, all-wise, and omnipotent God. If there be *a supreme Creator*, says he, and if he be *all-wise*, he must have foreseen that sin would make its appearance in the world; and if he be *all-powerful* he might have prevented it; and if he be *supreme* he certainly *would* have prevented it, as being opposed to his government. So that, in fact, he would observe, the whole of the sin and misery which at present exist in the world, is a standing proof against the existence of a Supreme God with the attributes such as you represent.

We observed to him, that the existence of sin in the world presented no difficulty in the way of our belief in God, since the Creator had revealed to us in his holy word, that he had made the first man upright and holy, but at the same time a free-agent, capable of standing as well as of falling; that he had given man a law to regulate his conduct; and had placed him in this lower world as a probationer for a better, and more blissful one; that it was inconsistent with the idea of the divine government of *free agents in a state of probation*, to force their obedience, or controul their choice.

That God had made a sufficient display of his power and wisdom in forming creatures capable of self-determination; and, that man being left to fix his own destiny, had involved himself in sin and misery: God, however, had most illustriously displayed all his Divine perfections in the glorious remedy he has provided in the salvation of the Gospel: a remedy, which if rightly applied, is calculated to free men from the influence of moral evil in this world, and to save them from the awful consequences thereof in the world to come.

This did not fully satisfy him; still he contended that the very *origin* of moral evil, involved a denial of a supreme Creator and God. "If," said he, "there be a Creator who has *made all things*, then he must have *made sin*. Here is a contradiction, that God should have made sin, which, nevertheless, you say he dislikes, and which so completely disorganizes the rest of his works." We here reminded him that sin was not a *creature* or *thing*, and was never spoken of as such only in a figurative way, and consequently could not be said to have been *created*. That sin was a *moral defect* in the creature, but not a creature of itself.

"Allowing this," said he, "still if there be a defect in the creature, that defect must have proceeded from some corresponding defect in the Creator; and that which implies defect in a supreme God, necessarily disproves his existence." We endeavoured to correct his views on this point, giving him to understand that God had originally created man holy and upright, but that sin had been introduced by the agency of a wicked spirit called the devil.

Seeming to have gained a complete triumph, "Granting your statement to be true," said he, "who created the devil? And who made him wicked?" We replied, that undoubtedly God had created him, but had of course made him holy and pure; because a holy and pure God, such as he is described to be, in his holy Word, could not possibly have been the author of any thing unholy or impure. That, considering sin to be *a moral defect*, which was the best way we could define it, the sinfulness of the devil was no proof that he had been *created* with that defect, since *the subsequent defect* of any thing was never considered as an argument that it had not been *previously perfect*. But that our sacred Scripture did not give us any account of the manner in which this defect first made its appearance in satan. For that such a disclosure was not absolutely necessary in a system of religion: That the Christian religion was sent into the world as a remedy for the moral evil, so deeply rooted in our natures, and in this character it had stood the test of ages: That it was not indispensably necessary that a doctor should inform a sick man how he had imbibed his disorder. The grand point was to furnish him with a sufficient remedy. And that man would justly deserve to die of his disease, who refused to follow the prescription of a well-tried medical man, merely because he did not explain to him the manner in which his complaint had originated.

In applying this illustration to his case, we proceeded: That common experience convinces us we are all sinners; there is no religion in the world which gives so rational an account of the introduction of sin into the world, as that given in the Bible. The Almighty's having provided a remedy for it, was a sufficient evidence that the disease did not originate with him. And if he, (Rajegooroo) could produce a religion better calculated to remedy the moral defect so prevalent in the world than Christianity, we would embrace it.

When he found us thus able to retire honourably from all the difficulties in which he had imagined he had involved us, he would often forget the rules of propriety, and display the most mortified emotions of vexation. We required no stronger evidence of the inward strugglings of his mind, and of the remaining convulsions of deeply wounded pride and self-sufficiency, rising above the fairly conquered faculties of reason and candour. At such times we always avoided any thing having the appearance of triumph ; and would press on his attention the comparative superiority of Christianity over every other religion known in the world, when its influence in the destruction of moral evil is considered.

Some heathen systems are possessed of good moral *precepts*, and that is all. But to give moral *precepts only*, to men sunken in vice and immorality, corrupted in principle, and vitiated by long habits of sin, is the same as giving the strictest orders to a crippled, diseased, or dying servant, necessarily unable to execute them.

Christianity, in its theory and in its operation, is twofold ; it is both the *letter* and *spirit ; the former* informs us of our duty : *the latter* inspires us with an inclination, and an ability to perform that duty. *The former* shows and convinces us of the evils of our nature, and the errors of our life and conduct ; and reveals to us the displeasure of a holy God in consequence thereof, and the certainty of endless woe to all who continue in a state of sin, living and dying therein. *The latter* adds energy and feeling to those discoveries of *the former*, and enables us to tear ourselves away from the rivetted chains of wickedness in which we had long been enslaved, and to embrace the offered mercy in Jesus Christ our Lord. And by the peculiar genius of our religion, *the spirit* always accompanies *the letter*, wherever it is exhibited by purity of doctrine, and holiness of life. In proof of this we were in the habit of reading to him such portions of Scripture as these, Matthew xxviii. 19, 20. 2 Cor. ii. 14. 1 Cor. xv. 10. 1 John v. 10. Acts xvi. 14. 2 Cor. iv. 6, &c. &c.

Here, we would observe, is the grand superiority and peculiar glory of Christianity over heathenism, even in its purest system. If the one, in its moral code, resembles a fair body, beauteous to behold ; the other, being no less fair in its outward form, is besides animated with a holy, quickening, operative spirit. It is *this Spirit*, which God has designed for the regeneration of the whole world. For our prophecies declare that *the Almighty will pour out his Spirit upon* "*all flesh*," and "*righteousness shall cover the earth as the waters cover the sea.*" Already it has done great things. Still it is doing great things in various parts of the world ; and much greater things shall hereafter be done !

After several conversations of *this kind*, (which it may be supposed cannot be fully recapitulated, when it is remembered that these topics were the subject of extended controversy every day for three months) he appeared considerably lowered in the tone of his mind; and the concessions which he often made in favour of Christianity frequently gratified and encouraged us. I believe we were greatly assisted and favoured in our conversations with him; and many arguments which we were then enabled to use, and which appeared at the time to make a considerable impression on his mind, had never occurred to us before, and I am sorry to say, from our very many occupations, have since escaped our recollection.

I have not pretended to *delineate* the controversy, but merely have made the present short sketch of it, to shew how determined an opponent he was to Christianity, and the simple gospel weapons with which we endeavoured to prevail. Neither do we wish to claim *to ourselves* the sole credit of his conversion from heathenism. I only mention the part we took therein for the satisfaction and gratification of our very numerous friends at home.

A curious circumstance occurred one day during this controversy, which, though simple, and not connected with any thing peculiarly interesting, yet I insert the mention of it, as it gives a little idea of the man, and the excessive cleverness and effrontery with which he could maintain his atheistical opinions. Brother Clough and myself had been out together, obtaining subscriptions to our new estate, and happened to be detained beyond our usual hour. On Rajegooroo coming at the appointed time, and finding we were not at home, he sat down to wait our return. In the mean time a respectable country-born young man, who had frequently been our interpreter with him, came in and sat down likewise. This friend resided at Galle during the time brother Clough was there, and was the principal interpreter between him and Petrus, the first converted priest. Having thus been made a little acquainted with the arguments used with such success in the case of Petrus, he almost felt himself equal to a controversy on the same side; and being animated with a commendable zeal for religion, after a short pause, he thought he would begin by himself a little argument in favour of the existence of God. No doubt it was with some degree of trepidation our friend introduced the subject; and Rajegooroo had seen too much of the world, and knew human nature too well, not to profit by that circumstance; and appearing not much to approve of combating with any one *less than a Missionary!* he boldly turned round, and looking him full in the face, said, "You talk about *God Almighty!* WHO is this *God Almighty?* WHO made him? WHERE does he live?" So abrupt and harsh an attack, and in so unexpected a manner, completely non-plussed the young man, and he could make no reply; and, I dare say, was glad of an excuse to leave the room. Meanwhile, his victorious antagonist continued to walk backward and forward in the parlour, as though sensible that, at least, a *common Christian* was not able to get the better of him.

When we came in, the young man told the circumstance to one of us, and added, "SIR, THIS IS A VERY ODD MAN, he has been putting such questions to me as I never heard before, and which I could not possibly tell how to answer."

An English reader would perhaps be surprised to hear that the heathen natives of this country, consider our belief in God to be as ridiculous a notion as we look upon their atheistical sentiments to be, and treat it with equal, if not superior levity. It is not long since a young priest, who is now living with us, and who is a native of Candy, was sent for by a native head-man of great rank, from the interior, who was on a visit at Colombo, and who knew the youth in his priestly days. One of his first questions to him was, "Well, how do you like your new situation? How do you like to live with these people WHO TALK ABOUT GOD?" So that our heathen Budhist neighbours, by their own confession, are "*without God*," and hence "*without hope in the world.*"

(To be continued.)

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SCRIPTURE ILLUSTRATED.

MATTHEW XXI. 14. AND MARK XI. 12. ILLUSTRATED.

"THERE has been no little diversity of opinion among Commentators on the subject of the barren Fig-Tree, cursed by our Lord, Matt xxi. 14, related also by Mark, chap. xi. 12; very noticeable terms, which I beg leave slightly to paraphrase.

"Jesus, coming early from Bethany, was hungry: Seeing a Fig-Tree from afar, (at such a distance that he could only discern its spread of leaves,) he went to it, *if perhaps*, (ει αρα) he might find some figs on it, (for it was not yet the usual season for figs to be fit for gathering on Fig-Trees in general, ȣ γαρ ην καιρος συκων;) but he found leaves only: and he said, none shall ever find any fruit on thee hereafter."

It is enquired, if this was *not the season* for figs, with what propriety did our Lord curse this barren Fig-Tree? And our too common inattention to the natural history of the East, has hitherto precluded a just and definite answer to the question. Interpreters have racked their invention, and misapplied their learning: some have rendered the words, "*it was not a year for figs*." This the Greek will not bear; but, if it would, to what purpose is this rendering? Some have wished to read, "It was the season for figs." But this is violating the text: as the time was March 31, certainly long enough before the general fig season. Dr. Doddridge, and I believe, most writers with him, think this was of the *early*, the prime, "the most delicate sort of figs;" and ripe in April; but certainly not so early as this time. Moreover, in this case, what need could there be of the Evangelist's "if perhaps," as the fruit being barely ripe, could not be supposed to have been gathered from the tree? Matthew, who says nothing about its not being the fig season, omits also this, "if perhaps." Besides, do such valuable kinds of trees grow by the road side? Are they not cultivated by proprietors? Our Lord was going from Bethany to Jerusalem.

Let us see how this story will read, after we have perused an Extract from Norden's Travels in Egypt, vol. 1. p. 79.

"I shall remark, that they have in Egypt *divers sorts of figs*; but if there is any difference between them, *a particular kind differs still more*; I mean that which the Sycamore bears, that they name in Arabic, *giomez*. It was upon a tree of this sort that Zaccheus got up to see our Saviour pass through Jericho.

"This sycamore is of the height of a beech, and bears its fruit in a manner quite different from other trees. It has them on the trunk itself, which shoots out like sprigs, in form of a grape stalk, at the end of which grows the fruit, close to one another, most like bunches of grapes. *The tree is always green, and bears fruit* SEVERAL TIMES *in the year*, WITHOUT OBSERVING ANY CERTAIN SEASONS; for I have seen some sycamores, that have fruit two months after others. The fruit has the figure and smell of real figs; but is inferior to them in the taste, having a disgustful sweetness. Its colour is a yellow, inclining to an ochre, shadowed by a flesh colour. In the inside it resembles the common figs, excepting that it has a blackish colouring, with yellow spots. This sort of tree is pretty common in Egypt. The (common) people, for the greater part, live on its fruit."

This author asserts, that the tree, called a sycamore, into which Zaccheus climbed to see Jesus, was of this kind, Luke xix. 4.—And it is not improbable, but that which was withered was of the same sort. Both grew by the way side; and it is likely neither of them was *private* property. Our Lord, therefore, by causing that on which he sought fruit to wither, did not injure any owner: it was not in a garden, nor of the kind usually planted against a wall, for such an one would not have borne the weight of Zaccheus. This tree is called by the general name *syken*, both by Matthew and Mark; and might well be one of the inferior kind. Matthew adds, (μιαν) a single tree. "This tree is always green," (doubtless with leaves,) "it bears fruit *several times in the year;*" so that a person viewing it, at almost any time in the year, from a distance, cannot determine whether it has fruit on it, or not; which very well accounts for the "*if perhaps*" of Mark; and the advancing of Jesus towards it; as supposing it might have fruit on it, while it was not the general season of gathering figs from the kinds usually cultivated. This bore, it seems, a wild, but edible kind of figs; the fare of the poorer people. *Ficus fatua.* If the reader has an opportunity of consulting Whitby on the Place, he will see how near he was, by the help of Theophrastus, to the right interpretation of this story, which yet, for want of just information in natural history, he has missed.

THE ATTRIBUTES OF GOD DISPLAYED.

VIRTUES OF THE GUACO-PLANT.

From the Colonial Journal, for March, 1817.

It is an observation made by Pliny, (Nat. Hist. lib. 7.) that nature has, in one sense, been more liberal to brutes than to man, by providing the former with natural clothing, and gifting them with sufficient sagacity to know and defend themselves against their enemies; whereas man is destined to seek the same advantages by dint of labour and reflection—that the fact exists, nor can it be proved by any instance more remarkable than the one that forms the subject of this letter.

Among the most valuable and interesting discoveries made, in the tropical regions, in favour of suffering humanity, certainly we may rank that of the preservative and cure for the bites of venomous serpents; a virtue subsisting in the Bejuco del Guaco, a species of bind-weed. This secret is understood to have been long known to some of the Indians in the tropical parts of South America; but, ever mindful of the injustice and cruelty of their conquest, this, as well as the knowledge of many other important facts, preserved by tradition, they have uniformly refused to communicate to their intruders; even the missionaries sent among them, on whom they placed the greatest reliance, and held in profound veneration, were unable to wrest the secret from them. The virtues of the plant in question were, however, recently discovered, almost in an accidental manner, as will be seen by the following details; but as experience of every kind has now manifested that by the possession of this specific, the envenomed bite of the most dangerous reptiles of the earth, so abundant in all the West Indies, is no longer a subject of serious alarm, it becomes of consequence that it should be more generally known.

The Negroes in the province of Chocó, dependant on the kingdom of Santa Fe, were the first who observed a bird, called the Guaco, pursue and fight with serpents; and, on closer examination, they discovered that these were the common food of this animal. Before we proceed any further, it will be proper to premise, that this bird must not be confounded with the one belonging to the species of herons, mentioned by Buffon, in the last volume of the Natural History of Birds, which he calls Guaco or Souaco, the name commonly given to it on the shores of Boulogne. The American Guaco, a denomination probably derived from the Indians, might rather enter into the class of carnivorous birds, under the head of hawks, as Catesby calls the Serpent-hawk, (*Expervier Serpent,*) from that reptile's being its food and object of destruction: and may deserve the name in the same manner as does the Sparrow-hawk, &c. The Negroes perceived that the Guaco, when wounded in its severe battles, always recurred to a certain plant, and never appeared to receive material injury. When unable to kill its enemy, they also noticed, that it availed itself of the leaves of the same plant to lay him asleep, and he then became an easy prey. Pushing their discoveries and experiments still further, they eventually ascertained that this same plant, to which they afterwards gave the name of Guaco, in reference to the bird which had taught them its virtues, not only, in all cases, cured the poisonous bites of the above insects, but also operated as a preservative against their destructive powers, when taken with a degree of frequency.

Mutis, the celebrated botanist of Santa Fe, previous to the above discovery being properly known, had been astonished at the facility with which the Negroes, inhabiting the neighbourhood and borders of the river Magdalena, caught serpents and carried them about in their hands and bosoms, without any dread or fatal effects; and, ever active in that spirit of research for which he was so much distinguished, the following experiments were made in his presence, and in that of several other botanists.

A Negro was obtained, well versed in the above dangerous trials, who brought with him a venemous serpent, known to the Spaniards by the name of *Taya*, in consequence of the white spots in has on the back something resembling the letter X. The Negro handled the serpent in every way he was desired, and gave it several blows, without its appearing roused or attempting to bite him. It was at first imagined that the serpent was not of the most venomous kind, or that the Negro had extracted its teeth; but on causing him to open its mouth, the rows of sharp teeth were found in perfect order, and ample assurances were moreover given, that it was of the most deadly species known in the provinces of Santa Fe. No further doubt was entertained of the efficacy of the preservative, and one of the gentlemen resolved to undergo the same experiment the Negro had just performed.

For this purpose, the Negro pressed the juice of a handful of the leaves of the Guaco-plant into a glass, and caused the person to drink two table spoonfuls, after which he inoculated some of the same juice into the skin. He made eight small incisions; one in each foot; one in each of the fleshy parts of the hands; again between the fore finger and the thumb; and, lastly, on each side of the breast. On the appearance of blood, some of the juice was poured on, and well rubbed with the pounded leaves of the plant; which operation being fully performed, the person, if bitten, is considered as perfectly cured, and besides prepared to handle any serpent of the worst kind at pleasure. Various experiments were then tried, both by Mutis and his companions, and all proved the evident powers of the juice.—Several questions were also proposed to the Negro, respecting other plants; but he assured the bye-standers that he knew of no other as equally efficacious, and that this plant was always eaten by the Guaco or Serpent-hawk, when worsted by the serpents it attacked in search of food; moreover declaring that he had frequently witnessed the circumstance, and always noticed that the bird uniformly recurred to the same remedy.

The Guaco-plant is found indigenous in the neighbourhood of Maraquita, as well as in the hot and temperate parts of the vice-royalty of Santa Fe, and thrives singularly well on the margins of rivulets and in damp places. The plant, as above noticed, has been called Guaco, a name that was found preserved by tradition among the Negroes, from whom the communication was received, but its genus is not yet determined in botany. Its root is fibrous, and extends in every direction. It is a species of creeper or bind-weed, and its climbing and adhering shoot is round when young, but angular when old, and set with opposite leaves. These are green, intermixed with purple, smooth below, rough above, and somewhat hairy. The flower rises like a crest, is yellow, flosculous, and four petals are seen in each calyx. In the inside of the tassel of the flower, which is dented, are five stamina united to the apices. These, which are cylindrically shaped, surround the style, and contain long and bristly seeds.

Although, as a preservative, it was at first supposed unnecessary to inoculate with the juice of the Guaco-plant, under an impression that its effects on serpents arose out of the disagreeable smell that the plant emits, it was nevertheless found that the mode usually practised by the Negroes possessed some peculiar advantages, and that in like manner as the virus of the small pox, introduced by the smallest orifice into the system, affects the whole mass of the blood, this also might have some strong communicative properties which rendered inoculation more safe and efficacious. The juice operates as a powerful anodyne, and creates in the patient a copious perspiration.— When the cure has been performed in the manner above described, the native empirics nevertheless say, that it is advisable to continue the dose five or six times during the successive month, lest any of the venom should be left lurking behind. The repetition of the aforesaid process, moreover tends constantly to maintain in the humours of the body the strong effects of the herb, which operates as a shield against future poison, even though at the time of being bitten the plant should not be at hand to rub the wound and renew the dose. They further add, that the curative virtues of the plant subside if the same precaution is not used at the next increase of the moon, when it again becomes necessary to be inoculated by the hand of the empiric. This, however, is held out from no other than interested views, as the curing of serpents' bites among the Negroes is still a kind of trade; and both distinguished botanists and physicians have had ample and frequent proof, that the remedy and antidote are alike permanently efficacious. In fact, by the way of experiment, serpents have been handled long after the monthly period of inoculation had passed, though it is strongly recommended in cases of trial, that the person should prepare himself half an hour before the serpent is taken into the hand, by a dose of the fresh juice, and previously rubbing his hands with the leaf, a practice that has been frequently followed with success.

The experiments hitherto made on this subject, have not clearly pointed out whether it is the effluvia of the plant which acts on the reptile by creating a kind of disgust, or whether an agreeable sensation is communicated that lulls it, and makes it forget its natural malignity. It has however been noticed, that on spittle impregnated with the juice, being cast on the head of the serpent, it appears to become drowsy, notwithstanding it was before in an irritated and restless state; whereas, when handled by the person who has been previously prepared, it is uneasy, and evinces a wish to escape. A considerable quantity of the juice being poured on two serpents, it was observed, that the sensation of stupor was not very durable, for, after the lapse of a short period, they recovered their accustomed vigour, and were as active as before they had been sprinkled.

The Guaco-plant is now applied, as a cure for the bite of all kinds of serpents, by the Spanish physicians in the tropical provinces of South America. In those of Venezuela and Caracas, its use is become so general, that it has been planted and reared on all the large estates; and every morning, when the labourers go out to work in the fields, a small calabash of the juice is carried with them, in case any misfortune happens to any of the people. This example is worth following in the West India Islands, where the plant may be easily obtained; and with this view the present details are given, chiefly taken from what has been written on the subject by eminent persons of the faculty in Lima and Santa Fe.

As before observed, the Guaco-plant, although not in use for more than twenty-five years, has been found to possess sovereign virtues, and to counteract the poison of all the snakes and serpents peculiar to the Spanish main; and experiments to this effect have there been made on the *taya*, as before-mentioned; the *coral*, or coral-snake, called so from its red colour; the *cascabel*, or rattle-snake; and a green one, found near the city of Giron.* Indeed, no greater proof of the powerful effects of the plant in question can be brought forward than the case of the rattle-snake. The bite of the latter is both violent and grievous, nevertheless this remedy has proved efficacious to persons in the agony of death.

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* Vallemont, in his Dictionaire Raisonne of Natural History (verb. Serpent,) observes, than in Martinique a species of serpent is found, and there called the *coule-sang*, owing to the blood's gushing from every part of the person bitten. It is a small species of serpent, inclining to the viper; the eyes glaring, the skin transparent, and spotted with white and black. The body is thin, and the tail very small. As the effect of the poison of this reptile is different from that of any other serpent, which rather tends to coagulate the blood, possibly the Guaco-plant might not be more successful than alkalies, which, in this case, have been tried with less effect than acids; but, perhaps, this is the only solitary instance that can be mentioned as an exception.

However, it is proper to remark, that to proceed safely in the care of persons bitten with serpents, the fresh leaf of the plant is necessary, and its juice by itself, or mixed with a small portion of warm water is to be given to the patient in any period of the disease, and without any previous preparation. The chewed or bruised leaves are applied to the wound and the parts affected, and if the swelling has not gained the farthest extreme of the limb, the plant ought to be bound round the part to which the poison has not reached, in order that its progress may be there stopped. In the mean time, the dose must be repeated several times, and the patient may then throw aside his dread, and resume his customary occupations.

This plant has been found so efficacious as a remedy, in the tropical regions of the New World; the various experiments, made on both man and dogs, in the way of preventatives, have been so completely successful, that, besides the West Indies, it might be of the greatest service in Europe, where the plant also deserves the notice of the rational philanthropist, and the experiments of the public schools of medicine. Its virtues, once established, would render the plant an object of trade, and from this an essential relief might be derived to the ills of the human frame. The inhabitants of North America annually export a considerable quantity of snake-root; and it is to be hoped those of the southern continent will, ere long, be enabled to turn their attention to the number of herbs and gums with which their forests abound, for some of which we are already indebted to them, and that then the Guaco-plant may be reckoned in their list of exports.

If brought to this distance, perhaps the best method of conveying it would be, by extracting the juice, bottling it carefully, and packing it in a state of good preservation. This article might be abundantly supplied from Santa Fe, as well as many other parts of the main continent, and by a further chemical analysis it undoubtedly would be found to possess other commendable qualities, hitherto unknown. Even experiments already made, have proved that it is an excellent vermifuge, and the peculiar bitterness of the plant strongly corroborates the fact. It is also stomachic and tonic.

A species of creeper, or bind-weed, of partly a similar kind, is said by Father Gumilla to exist in Guayaquil; but its exact affinity with the Guaco-plant has not hitherto been traced.—

There is also another, mentioned by Mr. Jacquin, in his History of American plants, possessing properties not unlike those of the Guaco-plant, though different in genus and classification. This he describes under the name of *aristolochia anguicida, stipulis cordatis*, which answers to the description of the one called *carate*, in South America, of which the flower is denominated in Carthagena *flor de alcatraz*, or pelican-flower, from its resemblance to the bill of the pelican; and its virtues, though by no means equal to those of the Guaco-plant, have an affinity.

Besides serpents, it is well known that there are several other animals whose poison is more or less active and deadly, against which the antidote in question might be rendered extremely valuable. Among the most terrible, is that of the blood and froth of a certain species of lizard, found in the island of Java, and used by the natives to poison their arrows. In order to obtain it, they suspend the lizard by the tail, and beat and irritate it till it emits from the mouth a yellow viscous matter, which is received into an earthen cup, and fermented in the sun. Afterwards, their arrows are steeped in it, and the wounds they inflict are of a deadly nature. In these cases, the Guaco-plant would undoubtedly answer the end desired, and certainly it is on that account highly deserving the attention of the physicians attached to the British armies in the East Indies, where the soldiers are alike exposed to the ills of war and the reptiles of the woods.

Several other herbs and roots have been used, with a partial degree of success, against the bites of serpents; and many other modes of cure are in practice among the natives of South America, some of which consist in bruising the head of the animal that has caused the wound, and applying it to it; but as none are so simple, safe, and efficacious as the Guaco-plant, it would be useless to enumerate them in this place. This specific is, besides, now well known, frequent and easily found on almost all the margins of rivulets, and in damp places, and can also be readily transplanted, or propagated by means of seed.

THE GRACE OF GOD MANIFESTED.

To the Editors of the Methodist Magazine.

To record the lives and deaths of the pious, was a practice amongst the primitive Christians, in the midst of their distresses and persecutions, for the purpose of exciting each other to diligence and perseverance, by such holy examples—And it is a practice that has been pursued in the church of God ever since those pure days—It is of very essential use still to the church and to individuals; and it is often made to serve the cause of religion, by convicting the ungodly, and leading them to repentance, when probably other means have proved ineffectual.—These considerations induce me to send you this short memoir of Mrs. MARY ANN PEACO, to be inserted in your Magazine, if you think it worthy of a place there.

L. R. FECHTIG.

Annapolis, March 19, 1818.

MEMOIR OF MRS. MARY ANN PEACO.

The subject of this memoir was a native of this place; she was an early partaker of the saving grace of God; perhaps before she arrived to the age of sixteen years. Methodism had not been long introduced here at that time, and the few who had united to serve God, were exposed to persecution and contempt. Notwithstanding this, she (together with her mother) united with them to watch, and pray, and suffer together. This was soon after the American revolution. The instrument (in the divine hand) of her conversion, was *Jonathan Forest*, one among the first Methodist preachers in this division of God's vineyard.

The history of her life is not much known from the time of her conversion until the few last years of her mortal scene.—But from the time of her first experiencing religion to the day of her death, she had to contend with innumerable difficulties, arising from disappointments in worldly prospects, and other distressing circumstances—But in the midst of all she maintained her integrity, walked with God, and never lost her first love.

Love is the religion of the Gospel—Except the religion of the person whose character we portray, is a picture of the religion of the bible, it is not worthy of imitation—nor will it bear the severity of the day of trial. But her religion was evangelical—It was like gold tried in the fire, and it bore the test without dimunition. She had taken the right method to obtain this grace: For, being humbled by the Spirit of truth, she confessed her sins, believed in Christ, found pardon, and received the witness of the Spirit in her heart, enabling her to cry "Abba Father."

This work, thus happily begun, was not superficial, but "Like a well of water springing up to everlasting life." It was a *deep* work. So soon as she was made a subject of pardoning mercy, she gave "diligence to make her calling and election sure." She "pressed towards the mark for the prize of the high calling of God, in Christ Jesus," and her advancement in grace was evident to her Christian friends. However, she was sometimes subject to a spiritual instability, and did not enjoy that evenness of temper and disposition which adults in religion experience, until about seven or eight years before her departure; when she experienced the sanctifying grace of God.—This happy change was very perceivable in her frame of mind, life, and conversation. It produced in her its natural effects, meekness, long-suffering, gentleness, and goodness; together with all those sacred enjoyments attendant on such a state of Christian experience. I do not know that ever she doubted her sanctification; but I am satisfied she enjoyed it on her sick-bed; and for several years before her dissolution, she had constant communion with the heavenly Trinity.

From such an intercourse with God, it is natural to suppose she attained to a degree of *stability* not to be found among superficial professors of religion. Such professors may enjoy the comforts of religion in some lucid intervals; but we too frequently see them influenced by the passions, while reason and judgment seem to be dethroned; and a degree of self-confidence, like that of the sanguine disciple's, when he said, "*Though I should die with thee, yet will I not deny thee*," forms a prominent feature of their professions. Such characters, like Peter, are easily shaken in mind, and their comforts, like their devotions, are transient. What the subject of these memoirs enjoyed, was the result of serious investigation, honest self-examination, frequent and fervent prayer, and self-denial—a uniform attention to these important duties, produced in her, an abiding conviction of her dependence on divine grace; together with a habitual sense of the divine favour.

The means of religion are appointed by divine authority, and when properly attended to, they will be blest to the soul; and when this is the case, there will be a delight in the use of them. This was the case with Mrs. Peaco—she did not perform the ceremonies of religion merely from a sense of duty, but from the delight she felt in them, and a personal knowledge of their happy effects on her heart and practice: hence she attended the *preaching* of the word of God, on all occasions when practicable—This was food to her soul. She often sat under the word bathed in tears, while expressions of joy beamed in her countenance. She told me once, after hearing a discourse on the dispensations of providence towards believers, that the subject was peculiarly suited to her state, and that it was one of the most comforting seasons she had experienced for a long time. *Prayer* was also the delight of her soul.—In family devotion the divine presence often animated her—but in the closet in converse with God, she generally prayed as though He was present to bless.—Her frequency in this exercise proved how much she delighted in it, and how often divine consolations and strength were ministered there.

Give attendance to reading, is an apostolical injunction—There is much propriety in it—Without reading and meditation it is not probable that Christians will become deeply acquainted with their own hearts, with the wiles of Satan, or with divine and spiritual consolations. Neither is it very probable that those who are in the habit of neglecting this duty, will ever be stedfast and immovable Christians—nay, often from this neglect we may date the backslidings of professors of religion. Our friend felt the force of this sentiment, and therefore read and reflected. Although her reading was not general, nor her studies profound; yet they were by no means superficial.—In her reading she did not make choice of those pernicious works, novels and romances, which uniformly poison the mind, and adulterate all the finer feelings of the soul:—she preferred the Book of God.—This she read and studied; and it became a "Light to her feet and a lamp to her path," to illuminate her through this inhospitable valley of tears;—Authors who treated on experimental and practical piety were often consulted; and her mind was thereby informed on the leading doctrines of the gospel.

Thus, while too many others in these days of corruption, folly and vanity, neglect the improvement and proper cultivation of the mind, and attend almost entirely to that part which is the sister of corruption, and must soon become food for reptiles under ground; she cultivated the mind and improved the rational faculties.

The advantages of christian fellowship, and social intercourse with those "that feared the Lord, and spake often one to the other," were prized and much improved by her to her happiness. With her companions in tribulation, she would sympathise; and there they often mutually enjoyed with her, the richest communications of grace. From instituted and casual meetings of this kind, she often retired with renewed strength and holy triumph.

Trials and temptations are common to us in this state: for "*the servant is not above his Lord*:" it may be supposed she had her share—and hers was no common portion. "The waves and billows" often ran high, and threatened to overwhelm her with instant ruin, and to annihilate her fairest prospects. But even in such circumstances, the winds and waves were made subservient to the spiritual advancement of her soul: and He that once calmed the boisterous Tiberias, and brought the vessel to land, preserved her in the storm, and did not permit the unruly elements to harm her. These painful ordeals were a school to her, and hence she often found matter to comfort the distressed and desponding disciples of Jesus in similar circumstances. Some here now recollect her salutary instructions, and reflect with thankfulness, how she poured the balm of comfort into their tempted and sorrowful minds.

So far, her religious experience agrees with the word of God, and the experience of many others in the church militant. Indeed, we identify the Christian religion throughout the world by the same happy effects it produces on the mind and in the life—by the same hopes and prospects it produces—by the same comforts and joys it inspires, and by the same supports it affords in trials—the same Spirit is the agent of all: and the same gospel is the foundation of all—That religion which is so consonant with the gospel, and which produces such happy effects, must necessarily render all its subjects more or less *triumphant.*

Thus we behold the apostle Paul, in the privations and toils of a laborious ministry, rejoicing in its supports in such language, "sorrowful yet always rejoicing: cast down but not forsaken," and "in every thing giving thanks"—This was his support in the approach of death; for when on the confines of the eternal world, exposed to the relentless fury of a sanguine persecutor, and under sentence of death, his fearless and heroic soul could say, "I have fought the good fight," "to me, to die is gain."—Our sister had this religion, and experienced its supports in life and in death, and it often constrained her to triumph in the midst of sufferings. She had not the unfeeling philosophy of the stoic: nor the dry and insipid religion of the formalist, that only renders its subjects frigid and inanimate in devotion; but that which warms the heart with fire from the heavenly altar. In the means of religion, and in the trials and comforts of life she could triumph in a sense of the presence of the Most High.

But the bed of affliction and the chamber of death are proper places to look for the triumphs of true believers—Here is no disguise; but all is real. During her last afflictions the divine consolations were largely manifested: her room was often like a paradise to her own soul, and to those present. Those who visited the chamber of affliction before her system was too much reduced, beheld with admiration, the joy that animated her mind, and heard with deep sensation the language of heaven drop from her dying lips. Praise, honour, and glory! glory! were the constant subjects of her song: she declared with delight and gratitude what God had done, was still doing, and the prospect of eternal pleasures that opened to her vision: several times I had the gratification to hear her praise her Saviour in the most lively and melting strains. One morning, several weeks before her death, she being very low, and not expected to continue long in this vale of tears, I entered her room, when I found her in converse with heaven.—Two female friends were present—we conversed with her on her enjoyments and prospects—her happy soul was instantly fired, and with tears of holy joy she exclaimed in such a sweet, heavenly manner as affected us all, "Eternity! Eternity! I shall soon be there.—There I shall see my precious Saviour who bled for me—I shall see my tender babes, I was so reluctant to part with—I shall see the ministers I so often heard preach with delight—Glory! Glory! Glory!—How good the Lord is to me!—why is he so good to unworthy me?"—This happy frame of mind was not transient, but constant, except when nature was too much exhausted with pain and fatigue.

The last weeks, and especially the last few days of her life, were spent in the most excruciating sufferings—but she was calm, patient, and often triumphant. On the Monday morning preceding her departure, when death seemed to approach rapidly, she appeared to have the last conflict with the enemy—She immediately sent for her companion, and asked him to minister some comfort in this awful struggle. The cloud soon broke, and her usual serenity returned. From that time there was a constant calm—the four last days of her life her intellect became somewhat impaired, and the system was too much worn down to exercise the faculty of speech; but notwithstanding this, she would at intervals admire redeeming grace. In answer to the last question I had an opportunity of asking her, which was about twenty-four hours before her death, she evinced the firmness of her faith and the complete triumph of grace—When I asked, "have you any doubts?" she distinctly replied, "*none at all*"—this sentence she was scarcely able to articulate.—Some hours before she expired, she was heard to say, "*It is indescribable*:" meaning, probably, the consolations she enjoyed.

After struggling in the agonies of death for a number of hours, she silently breathed out her soul into the arms of her Saviour, on Thursday evening, the 24th of July, 1817.

MISCELLANEOUS.

DIRECTIONS TO MINISTERS.

Read and study the Scriptures especially, wherein is the best learning, and only infallible truth.

Meddle with controversies and doubtful points as little as may be in your popular preaching, lest you puzzle your hearers, or engage them in wrangling disputations, and so hinder their conversion, which is the main design of preaching.

Insist most on those points that tend to effect sound belief, sincere love to God, repentance for sin, and that may persuade to holiness of life.

Get your hearts sincerely affected with the things you persuade others to embrace, that so you may preach *experimentally*, and your hearers perceive that you are in good earnest.

Study and consider well the subjects on which you intend to preach, before you come into the pulpit, and then words will readily offer themselves; yet think what you are about to say, before you speak, avoiding all uncouth, phantastical words, or phrases, or nauseous, indecent, or ridiculous expressions, which will quickly bring preaching into contempt.

But, above all, you must never forget to order your own conversation as becomes the gospel, that so you may teach by example as well as precept.

OBITUARY.

ACCOUNT OF ELIJAH R. SABIN.

Died, in Augusta, Georgia, on the 3d May, 1818, Elijah R. Sabin, minister of the Gospel. He was received on trial as an itinerant preacher in the Methodist Connexion in 1799, and was an acceptable and useful member of the New-England Conference till 1812, when through increasing infirmities he found himself unable to endure the toils and privations of travelling, and received a location. On receiving this relation he removed from Boston to Hamden, on the Penobscot-River, where he resided till the autumn of 1817; when his health, rapidly declining, he was advised by physicians to try the effect of a southern climate. In conformity with this advice he left his family, and by moderate stages proceeded to Charleston, S. C. and from thence to Augusta, where, after lingering a number of weeks, under the influence of a fatal consumption, he finished his mortal course in the triumphs of faith.

The following letter from the Preacher in that charge will be satisfactory to his numerous friends, and will witness to all how a christian can die.

Augusta, May 5, 1818.

DEAR BROTHER,

Thinking it probable that either yourself or Bishop Roberts will attend the New-England Conference, I think it proper to send you some account of the death of our dearly beloved brother Elijah R. Sabin, who last sabbath morning took his flight from this, to a world of spirits. He came here about the latter end of January last, during the sitting of our Conference in this city. His health had been on the decline for some time, and upon his first arrival here the weather was cold and rainy, so as to confine him almost entirely to his apartment. It was hoped that when the weather should grow more pleasant, his health might be restored; but in this we were disappointed. He continued to grow weaker and weaker till it became evident that no human means would ever restore him. For a while he indulged the hope of recovering and again returning to his family; but finding his disorder increase he gave up all hopes of life, and calmly resigned himself and family to the Divine Will. In a letter that I wrote for him to brother John Clark of Boston, he sent a particular message to all the preachers in that station, that they should more than ever preach the doctrine of holiness. On Sabbath morning the 26th April, I found him much weaker in body than formerly. He requested me to ask the prayers of the Church in his behalf, that he might be more abundantly filled with the fulness of God. On Monday afternoon he observed that he had a calm confidence in God, but not such a sense of the Divine fullness as he wished. In the mean time his bodily strength was so far exhausted that he could scarcely speak above a whisper: about sun-set he obtained an uncommon manifestation of Divine love. He broke out in praising God in such a manner as astonished all around him: his strength of voice was increased so as to be heard all over the house. He called upon us all to help him praise God, and sent for some more of the brethren to come and see the happy state of his mind. This, said he, is worth praying for. One of his expressions was, "*If this be dying, it is very pleasant dying.*" To a number of us who stood round his bed-side he said, he would not exchange his situation for the healthiest among us. Sometimes he would hold up his hands and say he could see the angels and hear them singing, and that he could see the crown of glory reached out to him. He continued in these transports of joy for three hours or more; his pains then became violent, and we all thought that his end was fast approaching. He seemed himself to be in raptures of joy at the thought of a speedy departure; but finding his pains subside, he seemed disappointed, and said, he hoped to have been in heaven. Next morning he asked the time of day, and being told it was half past eight o'clock, he said he hoped to be in heaven by twelve. His life however was prolonged a few days more. He afterwards observed that possibly he was too anxious to be gone, and that it was best calmly to wait the event of the Divine Will. His weakness continued to increase, and sometimes he had sharp pains, but not a murmuring word escaped him. On Saturday night he slept tolerably well till about half past one o'clock: he then waked up with a spell of coughing, which threatened immediate suffocation. About daylight he breathed easier; but his end visibly approached. Feeling himself drawing very near to eternity, he was heard to say, "O the pain the bliss of dying!" and then in a few minutes, his happy spirit took its flight to that rest that remains for the people of God. A few days before his death he gave me some account of his life and labours in the ministry. He observed that he firmly believed the doctrines of the gospel as held by the Methodists; that he often delighted to preach the doctrine of holiness, and that he hoped to die in the firm persuasion that the blood of Christ alone, cleanseth us from all sin. I think we may safely say that he died a witness of perfect love.

S. DUNWODY.

The following is an extract of a letter which the deceased wrote to the N. E. Conference through the medium of Bishop George, dated Augusta, Georgia, April 4, 1818.

"SAY to my brethren in Conference, I firmly believe I shall die a Methodist, whether I die in Georgia or Maine, i. e. a firm believer in gospel doctrines, in possession of a sound Christian experience, a lover and bearer of its fruits: or if you choose, a bible Christian; for methodism I perceive, gloriously accords with this excellent book.

"I have had great trials and struggles since I left New-England, but as yet Satan has not taken my confidence, a good hope through grace has borne me up through all; yet at times with all the energies of faith and prayer I could put forth, my head was but just above the water. Thanks to God, he has not suffered me to sink; but caused me to triumph in the riches of his infinite mercy. O how sweet is the love of God in the midst of affliction! O brethren, come magnify the Lord with me, come let us exalt his name together! God has been pleased of late to lead my mind into a state of divine composure and calmness; by which, in some good degree, I feel my will sunk into his, and am more and more disposed to resign all into his hands, even for life or death. The cry of my heart has been for a number of weeks, even in the night watches, Lord make me holy! sanctify me wholly! fill me with thy perfect love! I often repeat with delight,

'I, even I, shall see his face,
I shall be holy here.'

"Such was my situation by spasms in the stomach, for several hours, that I thought seriously of going suddenly into the presence of my Judge; but was not terrified—peace had its residence in the soul. Forever praised be the name of our God! I'll praise him while he lends me breath!

For some weeks before my sickness began, I found an increasing desire for inward and practical holiness, and preached it with more warmth and frequency than for some time before.—And since my sickness it has been my chief desire for recovery, that I might be restored to this heavenly grace and have it mingled with all my prayers, conversation and preaching. It is about thirteen years since God, I trust, gave me this unspeakable gift; but through yielding to trials uncommonly severe, lost the witness by degrees; yet at times felt the holy fire for several years, nor did I ever entirely lose a sense of it; but alas! to my shame and sorrow, I preached, prayed, and conversed concerning it, much less, and with a sort of languor hitherto unknown. But I cannot rest here: I cannot, and by the grace of God I will not; that whether I live or die, I may be a shining witness of this glorious truth.

For nine or ten years, I think, I have seen a sensible decline of the experience and preaching of this important doctrine in the N. E. Conference; the consequence is, many backslidings, much lukewarmness, and stupidity or triumph among the wicked. I believe that a just remark by Mr. Wesley, 'Where the work of sanctification goes on among believers, the work of God usually goes on in all its branches.' O brethren! is it not time to seize on the prey? In this thing be of one mind. Never rest till you are made witnesses of perfect love. For how can you preach it, with holy energy, to others if you have it not in your own hearts? Preach it to every believer, press it in conversation; I do not mean controversially; but otherwise—experimentally, practically,—explain, encourage, enforce. Few preachers, have a gift for controversy; such as have not, injure the cause they attempt to defend. Those who can controvert doctrines with ability, love and meekness, let them do it. I leave these lines as my best and perhaps my last pledge of love, addressed to my Fathers and Brethren of the N. E. Conference.

E. R. SABIN.

THE

METHODIST MAGAZINE.

FOR AUGUST, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 248.)

86. **But** why then, says the infidel, did they not all believe? Had the miracles of the gospel been true, we do not see how human nature could have held out against an evidence so striking and so extraordinary; nor can we at all enter into the obstinacy of that belief which is ascribed to the majority of the Jewish people, and which led them to shut their eyes against a testimony, that no man of common sense, we think, could have resisted?

87. Many Christian writers have attempted to resolve this difficulty, and to prove that the infidelity of the Jews, in spite of the miracles which they saw, is perfectly consistent with the known principles of human nature. For this purpose they have enlarged, with much force and plausibility, on the strength and inveteracy of the Jewish prejudices—on the bewildering influence of religious bigotry upon the understanding of men—on the woeful disappointment which Christianity offered to the pride and interests of the nation—on the selfishness of the priesthood—and on the facility with which they might turn a blind and fanatical multitude, who had been trained, by their earliest habits, to follow and to revere them.

88. In the gospel history itself, we have a very consistent account at least of the Jewish opposition to the claims of our Saviour. We see the deeply wounded pride of a nation, that felt

itself disgraced by the loss of its independence. We see the arrogance of its peculiar and exclusive claims to the favour of the Almighty. We see the anticipation of a great prince, who was to deliver them from the power and subjection of their enemies. We see their insolent contempt for the people of other countries, and the foulest scorn, that they should be admitted to an equality with themselves in the honours and benefits of a revelation from heaven. We may easily conceive, how much the doctrine of Christ and his apostles was calculated to gall, and irritate, and disappoint them; how it must have mortified their national vanity; how it must have alarmed the jealousy of an artful and interested priesthood; and how it must have scandalized the great body of the people, by the liberality with which it addressed itself to all men, and to all nations, and raised to an elevation with themselves, those whom the firmest habits and prejudices of their country had led them to contemplate under all the disgrace and ignominy of outcasts.

89. Accordingly we know, in fact, that bitterness, and resentment, and wounded pride, lay at the bottom of a great deal of the opposition which Christianity experienced from the Jewish people. In the New Testament history itself, we see repeated examples of their outrageous violence, and this is confirmed by the testimony of many other writers. In the history of the martyrdom of Polycarp, it is stated, that the Gentiles and Jews inhabiting Smyrna, in a furious rage, and with a loud voice, cried out, "This is the teacher of Asia, the father of the Christians, the destroyer of our gods, who teacheth all men not to sacrifice, nor to worship them!" They collected wood, and the dried branches of trees, for his pile; and it is added, "the Jews also, according to custom, assisting with the greatest forwardness." It is needless to multiply testimonies to a point so generally understood. That it was not conviction alone which lay at the bottom of their opposition to the Christians; that a great deal of passion entered into it; and that their numerous acts of hostility against the worshippers of Jesus, carry in them all the marks of fury and resentment.

90. Now we know that the power of passion will often carry it very far over the power of conviction. We know that the strength of conviction is not in proportion to the quantity of evidence *presented*, but to the quantity of evidence *attended to*, and perceived, in consequence of that attention. We also know, that

attention, is, in a great measure, a voluntary act, and that it is often in the power of the mind, both to turn away its attention from what would land it in any painful or humiliating conclusion, and to deliver itself up exclusively to those arguments which flatter its taste and its prejudices. All this lies within the range of familiar and every day experience. We all know how much it ensures the success of an argument, when it gets a *favourable* hearing. In by far the greater number of instances, the parties in a litigation are not merely each *attached* to their own side of the question; but each *confident and believing* that theirs is the side on which the justice lies. In these contests of opinion, which take place every day betwixt man and man, and particularly if passion and interest have any share in the controversy, it is evident to the slightest observation, that though it might have been selfishness, in the first instance, which gave a peculiar direction to the understanding, yet each of the parties often comes, at last, to entertain a sincere conviction in the truth of his own argument. It is not that truth is not one and immutable. The whole difference lies in the observers, each of them viewing the object through the medium of his own prejudices, or cherishing those peculiar habits of attention and understanding to which taste or inclination had disposed him.

91. In addition to all this, we know that though the evidence for a particular truth be so glaring, that it forces itself upon the understanding, and all the sophistry of passion and interest cannot withstand it, yet, if this truth be of a very painful and humiliating kind, the obstinacy of man will often dispose him to resist its influence, and, in the bitterness of his malignant feelings, to carry a hostility against it, and that too in proportion to the weight of the argument which may be brought forward in its favour.

92. Now, if we take into account the inveteracy of the Jewish prejudices, and reflect how unpalatable and how mortifying to their pride must have been the doctrine of a crucified Saviour, we believe that their conduct, in reference to Christianity and its miraculous evidences, presents us with nothing anomalous or inexplicable, and that it will appear a possible and a likely thing to every understanding, that has been much cultivated in the experience of human affairs, in the nature of man, and the science of its character and phenomena.

93. There is a difficulty, however, in the way of this investigation. From the nature of the case, it bears no resemblance to any thing else, that has either been recorded in history, or has come within the range of our own personal observation. There is no other example of a people called upon to renounce the darling faith and principles of their country, and that upon the authority of miracles exhibited before them. All the experience we have about the operation of prejudice, and the perversion of the human temper and understanding, cannot afford a complete solution of the question. In many respects, it is a case *sui generis*, and the only creditable information which we can obtain, to enlighten us in this enquiry, is through the medium of that very testimony upon which the difficulty in question has thrown the suspicion that we want to get rid of.

94. Let us give all the weight to this argument of which it is susceptible, and the following is the precise degree in which it affects the merits of the controversy. When the religion of Jesus was promulgated in Judea, its first teachers appealed to miracles wrought by themselves in the face of day, as the evidence of their being commissioned by God. Many adopted the new religion upon this appeal, and many rejected it. An argument in favour of Christianity is derived from the conduct of the first. An objection against Christianity is derived from the conduct of the second. Now, allowing that we are not in possession of experience enough for estimating, in *absolute terms*, the strength of the objection, we propose the following as a solid and unexceptionable principle, upon which to estimate a comparison betwixt the strength of the objection ~~and the~~ strength of the argument. We are sure that the first would not have embraced Christianity, had its miracles been false; but we are not sure beforehand, whether the second would have rejected this religion, on the supposition of the miracles being true. If experience does not enlighten us as to how far the exhibition of a real miracle would be effectual in inducing men to renounce their old and favourite opinions, we can infer nothing decisive from the conduct of those who still kept by the Jewish religion. This conduct was a matter of uncertainty, and any argument which may be extracted from it cannot be depended upon. But the case is widely different with that party of their nation, who were converted from Judaism to Christianity. We know that the alleged miracles of Christianity were perfectly open to examina-

tion. We are sure, from our experience of human nature, that in a question so interesting, this examination would be given. We know, from the very nature of the miraculous facts, so remote like every thing from what would be attempted by jugglery, or pretended to by enthusiasm, that, if this examination were given, it would fix the truth or falsehood of the miracles. The truth of these miracles, then, for any thing we know, may be consistent with the conduct of the Jewish party; but the falsehood of these miracles, from all that we do know of human nature, is not consistent with the conduct of the Christian party. Granting that we are *not sure* whether a miracle would force the Jewish nation to renounce their opinions, all that we can say of the conduct of the Jewish party is, that we are not able to explain it. But there is one thing that we *are sure* of. We are sure, that if the pretensions of Christianity be false, it never could have forced any part of the Jewish nation to renounce their opinions, with its alleged miracles so open to detection, and its doctrines so offensive to every individual. The conduct of the Christian party, then, is not only what we are able to explain, but we can say with certainty, that it admits of no other explanation, than the truth of that hypothesis which we contend for. We may not know in how far an attachment to existing opinions will prevail over an argument which is felt to be true; but we are sure, that this attachment will never give way to an argument which is perceived to be false; and particularly when danger and hatred, and persecution, are the consequences of embracing it. The argument for Christianity, from the conduct of the first proselytes, rests upon the firm ground of experience. The objection against it, from the conduct of the unbelieving Jews, has no experience whatever to rest upon.

95. The conduct of the Jews may be considered as a solitary fact in the history of the world, not from its being an exception to the general principles of human nature, but from its being an exhibition of human nature in singular circumstances. We have no experience to guide us in our opinion as to the probability of this conduct; and nothing, therefore, that can impeach a testimony, which all experience in human affairs leads us to repose in as unquestionable. But after this testimony is admitted, we may submit to be enlightened by it; and in the history which it gives us of the unbelieving Jews, it furnishes a curious fact as to the power of prejudice upon the human mind, and a valuable ac-

cession to what we before knew of the principles of our nature. It lays before us an exhibition of the human mind in a situation altogether unexampled, and furnishes us with the result of a singular experiment, if we may so call it, in the history of the species. We offer it as an interesting fact to the moral and intellectual philosopher, that a previous attachment may sway the mind even against the impression of a miracle; and those who believe not in the historical evidence which established the authority of Christ and of the apostles, would not believe, even though one rose from the dead.

96. We are inclined to think, that the argument has come down to us in the best possible form, and that it would have been enfeebled by that very circumstance, which the infidel demands as essential to its validity. Suppose for a moment, that we could give him what he wants, that all the priests and people of Judea were so borne down by the resistless evidence of miracles, as by one universal consent to become the disciples of the new religion. What interpretation might have been given to this unanimous movement in favour of Christianity? A very unfavourable one, we apprehend, to the authenticity of its evidences. Will the infidel say, that he has a higher respect for the credibility of those miracles which ushered in the dispensation of Moses, because they were exhibited in the face of a whole people, and gained their unexcepted submission to the laws and the ritual of Judaism? This new revolution would have received the same explanation. We would have heard of its being sanctioned by their prophecies, of its being agreeable to their prejudices, of its being supported by the countenance and encouragement of their priesthood, and that the jugglery of its miracles imposed upon all, because all were willing to be deceived by them. The actual form in which the history has come down presents us with an argument free of all these exceptions. We, in the first instance behold a number of proselytes, whose testimony to the facts of Christianity is approved of by what they lost and suffered in the maintenance of their faith; and we, in the second instance, behold a number of enemies, eager, vigilant,and exasperated at the progress of the new religion, who have not questioned the authenticity of our histories, and whose silence, as to the public and widely talked of miracles of Christ and his apostles, we have a right to interpret into the most triumphant of all testimonies.

97. The same process of reasoning is applicable to the cases of the Gentiles. Many adopted the new religion, and many rejected it. We may not be sure, if we can give an adequate explanation of the conduct of the latter, on the supposition that the evidences are true; but we are perfectly sure, that we can give no adequate explanation of the conduct of the former, on the supposition that the evidences are false. For any thing we know, it is possible that the one party may have adhered to their former prejudices, in opposition to all the force and urgency of argument, which even an authentic miracle carries along with it. But we know that it is not possible that the other party should renounce these prejudices, and that too in the face of danger and persecution, unless the miracles had been authentic. So great is the difference betwixt the strength of the argument and the strength of the objection, that we count it fortunate for the merits of the cause, that the conversions to Christianity were partial. We, in this way, secure all the support which is derived from the inexplicable fact of the silence of its enemies, inexplicable on every supposition, but the undeniable evidence and certainty of the miracles. Had the Roman empire made a unanimous movement to the new religion, and all the authorities of the state lent their concurrence to it, there would have been a suspicion annexed to the whole history of the gospel, which cannot at present apply to it; and from the collision of the opposite parties, the truth has come down to us in a far more unquestionable form than if no such collision had been excited.

98. The silence of Heathen and Jewish writers of that period, about the miracles of Christianity, has been much insisted upon by the enemies of our religion; and has even excited something like a painful suspicion, in the breasts of those who are attached to its cause. Certain it is, that no ancient facts have come down to us, supported by a greater quantity of historical evidences, and better accompanied with all the circumstances which can confer credibility on that evidence. When we demand the testimony of Tacitus to the Christian miracles, we forget all the while that we can allege a multitude of much more decisive testimonies; no less than eight cotemporary authors, and a train of succeeding writers, who follow one another with a closeness and a rapidity, of which there is no example in any other department of ancient history. We forget that the authenticity of these different writers, and their pretensions to credit, are founded

on considerations, perfectly the same in kind, though much stronger in degree, than what have been employed to establish the testimony of the most esteemed historians of former ages. For the history of the Gospel, we behold a series of testimonies, more continuous, and more firmly sustained, than there is any other example of in the whole compass of erudition. And to refuse this evidence, is a proof, that in this investigation, there is an aptitude in the human mind to abandon all ordinary principles, and to be carried away by the delusions which we have already insisted on.

99. But let us try the effect of that testimony which our antagonists demand. Tacitus has actually attested the existence of Jesus Christ; the reality of such a personage; his public execution under the administration of Pontius Pilate; the temporary check which this gave to the progress of his religion; its revival a short time after his death: its progress over the land of Judea, and to Rome itself, the metropolis of the empire;—all this we have in a Roman historian; and, in opposition to all established reasoning upon these subjects, it is by some more firmly confided in upon his testimony, than upon the numerous and concurring testimonies of nearer and cotemporary writers. But be this as it may, let us suppose that Tacitus had thrown one particular more into his testimony, and that his sentence had run thus, "They had their denomination from Christus, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate, *and who rose from the dead on the third day after his execution, and ascended into heaven*." Does it not strike every body, that however true the last piece of information may be, and how ever well established by its proper historians, this is not the place where we can expect to find it? If Tacitus did not believe the resurrection of our Saviour, (which is probably the case, as he never, in all likelihood, paid any attention to the evidence of a faith which he was led to regard, from the outset, as a pernicious superstition, and a mere modification of Judaism,) it is not to be supposed that such an assertion could ever have been made by him. If Tacitus did believe the resurrection of our Saviour, he gives us an example of what appears not to have been uncommon in these ages—he gives us an example of a man adhering to that system which interest and education recommended, in opposition to the evidence of a miracle which he admitted to be true. Still, even on this supposition, it is the most unlikely

thing in the world, that he would have admitted the fact of our Saviour's resurrection into his history. It is most improbable, that a testimony of this kind would have been given, even though the resurrection of Jesus Christ be admitted; and, therefore, the want of this testimony carries in it no argument that the resurrection is a falsehood. If, however, in opposition to all probability, this testimony had been given, it would have been appealed to as a most striking confirmation of the main fact of the evangelical history. It would have figured away in all our elementary treatises, and been referred to as a master argument in every exposition of the evidences of Christianity. Infidels would have been challenged to believe in it on the strength of their own favourite evidence, the evidence of a classical historian; and must have been at a loss how to dispose of this fact, when they saw an unbiassed heathen giving his round and unqualified testimony in its favour.

(To be continued.)

TRANSLATION OF ST. BASIL'S HOMILY "ON THE FAITH."

BY H. S. BOYD.

[St. Basil flourished towards the close of the fourth century, and is considered as one of the most learned, eloquent, and pious men of that age. He was the intimate friend of the celebrated Gregory Nazianzen. To those who are acquainted with the history of the Church it is well known that Basil was famous for his attachment to orthodoxy; that the genuineness of his faith was never questioned. "If, then, the sermons and treatises of all the other Fathers had perished, and those of Basil only had been preserved, we might still have been absolutely certain that his doctrines were the doctrines of the Church in his day."]

To meditate on God unceasingly is a righteous employment, and to a pious soul it never can bring satiety; but to discourse of God is arduous; for the intellect of man is surpassed by the grandeur of the subject, and his words are inadequate to the conceptions of his intellect. Since, then, our ideas are unequal to the majesty of the theme, and our words are inferior to the elevation of our ideas, does it not behove us to sit down in silence, lest, by the poverty of our speech, the wonders of theology should be disgraced? The desire, indeed, of glorifying God is natural unto all who are endowed with reason, but all must alike be baffled who would worthily discourse concerning him. No one is so infatuated, no one so deceives himself, as to imagine that he can arrive at the highest summits of comprehension. In proportion as a man hath made advances towards this heavenly knowledge, will he perceive and feel his imbecility.

Such was Abraham, such was Moses, when they beheld the Deity, as far as a mortal could behold him; then, especially, did they account themselves as vile, the one declaring that he was but earth and ashes, the other saying he was slow and impotent of speech; he saw, he felt, he deplored the inefficiency of his tongue, which was unable to reach the sublimity of his ideas. But since, in this assembly, each ear is opened to receive theological instruction, and since no satiety accrues unto the church, even from continued hearing, it behoves us to discourse according to the measure of our ability.

I purpose to inquire, not how great God is, but how far he may be apprehended. What, though our eyes be unable to pierce through the regions of unbounded space, shall we refuse to contemplate that portion of the universe which is accessible to our view? Let us then by the tribute of our words, discharge some portion of the debt of piety; let not the greatness and the magnificence of the argument confound us in eternal silence. Not even the tongues of angels, whatever they may be,—not even the lips of the archangels,—not all the united voices of all the supra-mundane powers could worthily celebrate the smallest part, much less the whole of this stupendous subject. If thou desirest to speak of God, or to hear him spoken of, burst asunder the fetters of the body, and break from the thraldom of the senses; leave the earth behind thee, leave the ocean beneath thee, rise above this lowly atmosphere; escape the influence of the seasons; outstrip the march of time; regard not the beauteous fabric of the earth, but ascend above the firmament. Consider those resplendent orbs, those starry wonders, which blaze around thee, which astonish thee with their harmonious order, their stupendous bulk, the benefits they afford to man, their wondrous movements, their effulgence, their arrangement, their oppositions and conjunctions. Behold the milder lustre of the moon, and the more gorgeous glories of the sun. Having beheld them all, and having soared above them all, with thy pure unclouded intellect, contemplate the intellectual beauties, the celestial armies, the chorus of the angels, the præfecture of the archangels, the glory of the potentates, the presidency of the thrones, the principalities, the powers, and the dominions. Having surveyed them all, having penetrated creation with a glance, upborne on the wings of intellect, continue thine aspiring flight, and contemplate the nature of Divinity. A nature, permanent, unchangeable, undeviating, uncompounded, and indivisible. A Being who dwells in splendour unapproachable; a potentate ineffable; a greatness uncircumscribable; a glory all irradiating; a goodness all desirable; a beauty indefinable; a beauty which is apprehended by the ravished soul, but which bids defiance to the powers of expression!

There, in unclouded majesty, are enthroned the Father, the Son, and the Holy Spirit; an independent nature; a regal domination; an unoriginated excellence. Behold the Father, the cause of all things, the source of being to the things which be, the origin of existence. From him proceeded the fountain of life, the wisdom, the power, the unvarying image of God, who is invisible. The Son, who was begotten by the Father, the living Word, he who is with God, and is God; essentially existing, not ascititious; subsisting before the ages, not afterwards engendered; the Son, and not the servant; the Maker, and not the work; the Creator and not the creature; he is every thing which the Father is. You will observe that I say, "the Father and the Son." Be careful to mark their peculiar distinctions. He therefore continuing to be the Son, is every thing which the Father is; according to that saying of our Lord, "Whatsoever the Father hath is mine;" for surely those things which are inherent, in the prototype must also belong unto the image.—We have beheld his glory, saith the evangelist, the glory as of the only begotten of the Father; that is, the glory, not of those wondrous powers, which were bestowed upon him by the munificence of God; but the glory of the Son, who, from the sameness of his nature, possessed the dignity of the paternal Godhead. To receive is common to all created natures, but to have the natural right of possession is the property of him who is the begotten Son. Since, then, the Son, by natural right, possesses whatever belongs unto the Father; and since the only begotten hath in himself the whole, not possessing any thing which is participated by another, we learn, from the very appellation of *the*

Son, that he is participant of the Father's nature; not having been made by a decree, but having beamed forth from the paternal essence, indivisibly and eternally conjoined unto the Father: his equal in excellency, his equal in power, the participator of his glory. Tell me, what is the Son but a seal and an image, representing the entire Father?

When we descend from his Divinity to his humanity, when we discourse of his manifestation in the flesh, to effect the redemption of the world; when we describe him saying, that he was sent forth, that he was unable to do any thing of himself, and had received a mandate, let not these things incline thee to detract from the Divinity of the only begotten Son. Let not that condescension which was occasioned by thy necessity, be brought forward to lessen the dignity of the Omnipotent. Understand, that his nature was such as became a God, and when you meet with any thing which is lowly and ignoble, refer it to the œconomy of redemption.—The œconomy of redemption!—Oh! if on this exhaustless subject we were now to attempt discoursing, we should be adding to our present argument an infinitude of ideas, and an infinity of words. We will, therefore, adhere to our proposition.

The soul, which is purified from material dross, and disengaged from terrene affections; the soul, which can leave behind it all created natures; which, like a fish emerging from the depths of ocean, can rise above its native element, can breathe celestial air, and swim on the pure waves of incorporeal existence; that soul will perceive the Spirit where it perceives the Father and the Son; it will see that the Spirit subsists in one common essence; that it is co-eternal, commensurate, and equipollent; possessing whatever they possess; goodness, righteousness, sanctity, and life. For the Scripture saith "Thy good Spirit." And again, "The righteous Spirit." And again, "The holy Spirit." The apostle says, The law of the Spirit of Life. Of these perfections, not one is acquired or adventitious; but, as to cast a heat is inseparable from fire, and to shine is inseparable from light, so also to sanctify and to give life can never be separate from the Spirit.

There exists the Spirit,—there in that blessed nature,—not reckoned with multitude, but contemplated in a Triad, enuntiated by unity, not comprehended in the class of entities.

As the Father is one, and the Son is one, so also is the Spirit; but the ministering spirits arranged in their respective orders, indicate a multitude whose number transcends the powers of computation. Seek not amid created beings that which is above creation, nor bring down the sanctifier to the condition of the sanctified. This Spirit fills the angels, replenishes the archangels, sanctifies the powers, and gives existence to the universe. This Spirit, though distributed through all creation, though participated in various degrees and measures, is in nought diminished by the profusion of his bounties. He bestows on all the riches of his grace, and yet his treasure is unexhausted: for they who receive are abundantly replenished, and he who gives is not impoverished. As the sun, shining upon various bodies, and gilding them with various degrees of brightness, suffers not a diminution, so the Spirit diffuses over all his grace, yet endures, undiminished and undivided. He illuminates the minds of all with the knowledge of Deity; he inspires prophets, he enlightens legislators, he makes the priesthood perfect, he strengthens monarchs, he establishes the righteous, he dignifies the prudent, he sheds abroad his graces, he bids the dead to live, he liberates those who had been bound, he adopts those who had been estranged. These things he operates by the regeneration which is from above. Does he find a tax-gatherer? he constitutes him an evangelist. Does he meet with a fisherman? he renders him a Divine. Does he behold a persecutor? he sends him forth an apostle of nations, an herald of the faith, a vessel of election. By him are the weak invigorated, the poor are enshrined in wealth, the illiterate are rendered wiser than the wise. Paul was infirm in body, but by the exuberance of the Spirit his very garments extended health to the diseased. Peter also was subjected to corporeal infirmity, but through that spiritual grace which dwelt within him, the very shadow of his body expelled diseases. Peter and John were poor, for they had neither silver nor gold, but they bestowed health, which was more precious than gold, and more estimable than silver, for a lame man, though he had received the alms of many, was still a mendicant; but when he had been cured by Peter, he ceased from begging, he leaped like an hart, and magnified his God. John was unacquainted with the wisdom of the world, but in the power of the Spirit he uttered words which no wisdom of man can fathom.— The Spirit is enthroned in heaven, but he pervades the earth, he is every where present, and by no bounds is circumscribed. In each point of space he is altogether present, and yet he is altogether enthroned in heaven. Not as one who is subservient does he administer gifts, but of his own will he dispenses blessings; for, saith the Scripture, he distributes unto each according as it pleases him. He is sent forth, with reference to the œconomy of redemption, but with inherent might he operates.

Let us pray that he may be present to our souls, and may never fail us. Let us pray that he may be present through the grace of Christ our Lord, unto whom be ascribed the glory and the power for ever and ever. Amen.

BIOGRAPHY.

SHORT MEMOIR OF THE REV. JAMES ROGERS.

It seems that our beloved brother Rogers once commenced keeping a diary or journal, but did not proceed farther than to give a short account of his birth, education, conversion, and call to the ministry. From his manuscript papers, the following extract has been taken, which will, no doubt, be pleasing to his numerous friends, and the pious Christian.

" I was born in James-City county, state of Virginia, 1769, of respectable parents. When I was about eighteen months old, my father died, and left me to the care of a tender mother, who paid strict attention to my morals while I was under her tuition. But at nine years of age it became necessary that I should be boarded out to school; where I was continued from year to year, boarding at different places, and in different families, (remote from my mother) until I had arrived to the age of sixteen; in which time I lost the good impressions made on my mind while under the instruction and direction of my mother. I was then bound out an apprentice in a town, where I contracted many wicked habits, and was driven far from God, by an acquaintance and association with a large circle of wicked youths: In which time it pleased God, by a stroke of his providence, to deprive me of my only remaining parent. The loss of my mother made serious impressions on my mind for some time; but the circle in which I moved was unfavourable to religion, and I continued wandering in forbidden paths, with but little dimunition. When the time of my apprenticeship expired, I contracted a more extensive acquaintance, and of course new theatres of vice were prepared, and entered into with avidity. At length I received a temporary check, by an unusual alarm in a ball-room, occasioned by a tremendous tempest of thunder, lightning and wind, which lasted about fifteen hours, and spread devastation over the surrounding neighbourhood. This alarm, though accompanied with solemn vows to heaven of reformation, was not that genuine repentance, which is essential to a radical change of heart, and thorough reformation of life. Sometime after this, I went to a Quarterly Meeting held by the Methodists: the preacher, on Saturday, took for his subject Hebrews vi. chap. 1 and 2 verses. He preached with so much zeal and animation, that he awakened such a deep concern in my mind for religion, as to induce me to go to the place where the preachers put up that night; and in watching their conversation and conduct, and finding all tended to religion and the concerns of another world, I was induced to believe they were the most holy people that I had ever seen. That night I asked the lady of the house, if she would solicit the preachers to permit me to go into Love-Feast the next morning, which she promised—but failed to do so. On the next day when I saw the people of God all go into the house, I felt as though I was secluded from them, and I was unable to restrain, or command my feelings; neither was I able to keep from being discovered; so I walked a distance off to a church, and went into the burying ground, where my father, mother, and only brother and sister, were mingling with their kindred element. I had reason to believe they were all gone to heaven, my father and mother having been professors of religion, and my brother and sister both died when small. I began to conclude that I should not only be separated from the people of God in the house, but from my dear relations who were gone to heaven. While these reflections were rushing on my mind, my feelings were indescribable.

" I returned to the house; the doors were opened, and the preacher commenced preaching from Heb. vii. 25. "*Wherefore, He is able also to save them, to the uttermost, that come unto God, by him, seeing He ever liveth to make intercession for them.*"—The power of the Lord, came down in such a manner, that some cried aloud for mercy, and some shouted for joy of heart. I thought the preacher spoke as never man spake before.

"The next day, I went about fifteen miles to meeting, and the preacher spoke from Acts xvi. 31. While he was preaching my heart felt as if it would break, and I could no more command my body than my feelings. If I had not been sitting, I believe I should have fallen to the ground. The preacher then took his leave of us, and I felt willing to go with him to the very ends of the earth. A prayer-meeting was then appointed in the neighbourhood by the class-leader: as soon as I got there the meeting began, and my heart seemed as though it would burst. My constant cry was, "*Lord save, or I perish.*" In my agony an old sister came up, and began to encourage me to pray, and began to pray for me herself; and while she was praying, the burden of sin was removed, and I arose full of joy and peace. If I had been in possession of ten thousand tongues, I would have employed them all in praising God. I wanted to let all the world know what God had done for me. I felt and knew that Jesus died for me. At the same time the power of God was manifested in such a manner, that fifteen souls professed to be converted to God. For several hours my soul was so filled with love, that I could say with an apostle, "*I live; yet not I, but Christ liveth in me.*" The next day we had meeting again, and we had a glorious shower of mercy indeed. I thought doubts were for ever gone. I was so filled with divine goodness that I scarcely knew where I was. Two days after we had another prayer-meeting, and a great revival broke out. In six weeks, more than one hundred souls were happily converted to God. My soul felt all alive. I soon began to feel so much for the salvation of sinners, that I could not rest without warning them to flee the wrath to come. I exercised my talent sometimes in exhortation, and the Lord blessed my feeble efforts, in the conversion of many souls."

Here his private diary closes.

He was admitted on trial as a travelling preacher in the Methodist Episcopal Church, in the year 1791, and received his first appointment to the Gloucester circuit. In 1792, Orange circuit. In 1793 he had charge of Amelia circuit, having been graduated to the office of Deacon in the church. In 1794, Sussex circuit. In 1795, he was graduated to Elders orders, and appointed to Edisto circuit, South Carolina, where he laboured with much zeal, spending part of his time in Charleston, South-Carolina. In 1796, Washington circuit. In 1797, Camden circuit, Virginia and N. Carolina. In 1798, he was appointed to the Newbern district as Presiding Elder. In 1799, he travelled the same district, but considerably enlarged, reaching from the Blue-ridge to the Atlantic Ocean. In 1800, he was re-appointed to Sussex circuit, Virginia, where he married, and at the ensuing Conference of 1801, he received a location, and settled in the County of Sussex, Virginia. In all the above stations, this faithful servant of Jesus Christ laboured acceptably and profitably. His ideas of the doctrines of the gospel were clear and comprehensive, and his love for souls and zeal for the truth led him to illustrate those doctrines with perspicuity and enforce them with special energy. The salvation of all, in any way committed to his charge, was the great end at which he aimed; and to the accomplishment of this end he directed all his studies and labours. Success attended his diligent exertions; and many, through his instrumentality, were made the witnesses of justifying, comforting, and sanctifying grace.

From the time he located until he died, he shone both as a Christian minister, and a member of civil society. There it was, he gave a practical comment on the doctrines he had preached for many years, paying tribute to whom tribute was due, and honour to whom honour was due; shewing all due respect to the constituted authorities of his country, and yielding obedience to the laws of God. As a husband, he obeyed the apostolic injunction, Ephesians v. 25, and was examplary indeed. And like Abraham, he commanded his children and household. In a a word, such was the diligence and promptitude with which he discharged every duty that arose out of all the relations he sustained, as *husband*, *parent*, *minister*, and *citizen*, that he was reverenced and loved by all who knew him. Although, according to the laws of human nature, men seldom experience any considerable vicissitude, without feeling a corresponding shock; yet this man of God, (after filling for years a station which secluded him from the common cares of life) entered upon a domestic life, with the charge of a family, in the support of which he laboured indefatigably with his own hands, without any manifest diminution of his steadfastness of Faith, fervor of spirit, and zeal for the glory of God. He retained such strong desires for the happiness of mankind, that he studied to be industrious and œconomical, that he might redeem the more time to devote to the work of the ministry. Until his last illness and death, he continued to be a faithful, laborious, and zealous preacher in the Vineyard of the Lord. He was a plain, practical and experimental preacher. Repentance, Faith, Holiness of heart, and life; the joys of the righteous, and miseries of the wicked, were the subjects of his frequent addresses. His voice was loud, musical and clear; and listening multitudes have heard him with pleasure, and to great profit. He was correct in doctrine, sound in judgment, eloquent and impressive in his manner.

He was truly attached to the doctrines and discipline of the Methodist Episcopal Church. He was zealous for the itinerant plan and its promotion, and was a father to the travelling preachers. He never appeared better pleased or more cheerful, than when he had one or more of these servants of the Lord under his hospitable roof. He was an example worthy the imitation of the religious world, both preachers and people. "*Mark the perfect man, and behold the upright: for the end of that man is peace.*" His last illness was short and flattering, but severe indeed: but he never was heard to utter a murmuring word. He talked of death with calmness, and without dismay. Just before he expired, (having been for several days proped up in his bed to prevent suffocation by discharge from the lungs) he said to the by-standers, "*Lay me down and let me go,*" and immediately breathed his last. As he lived so he died. He laid down his cross to take up his crown. His memory should not perish, but be kept sacred amidst the ravages of the desolating hand of Time. His friends and brethren should record his sermons and examples in their minds deeper than the engraving in a rock with an iron pen.

E. D.

By a note in the London Methodist Magazine we were authorised to expect the sequel of the account of the Budhist Priest in the first numbers of that work for the present year. But although four numbers have been received, no further notice is given. We presume that through some unavoidable occurrence the documents have been delayed in their passage from India. What remains will appear as soon as it is received from London.

SCRIPTURE ILLUSTRATED.

ILLUSTRATION OF MATTHEW XVI. 27.

From an eminent Author.

THE Lord Jesus, to encourage his disciples to the practice of the difficult duties of daily self-denial, taking up the cross and following him, the necessity of which he frequently inculcated; and to arm them against all the scoffs, reproaches, insults, and persecutions which he forewarned them they should meet with in the profession of his religion; frequently set before them his second coming, the strict process of the day of final judgment, and the glorious rewards he should then confer on his faithful servants. *The Son of man*, says he, *shall come*, not in his present low and contemned state, but most magnificently arrayed both in his own glory and in his Father's; shall come, not attended by twelve weak disciples, but surrounded with numberless hosts of mighty angels. *He shall come in his own glory*, the glory peculiar to him as God-man; probably the majesty and splendour of his glorified body, a visible representation of which he exhibited in the transfiguration about a week after this discourse was delivered. He shall come also *in the glory of the Father*, augustly arrayed with the inaccessible light wherein God dwells, (1 Tim. vi. 16—see Acts i. 11,) and which, darting through, and enlightening all space with its ineffable brightness, shall make even the sun to disappear. Withal, to render his advent to judge the world the more grand, he will come *with the holy angels*, attended by the whole host, (Matt. xxv. 31,) a vast train, ready to execute his commands. In this majesty, *the Lord* shall *descend from heaven with a shout*, *with the voice of the archangel*, and with the trump of God, (1 Thess. iv. 16,) making heaven, earth, and hell to resound. The dead of all countries and times hear their tremendous call. Hark! the living, filled with joy, exult at the approach of God; or, seized with inexpressible terror, send up doleful cries; and are all *changed in a moment in the twinkling of an eye*. Behold the dead press forth from their graves, following each other in close procession! The earth seems quick, and the sea gives up its dead. Mark the beauty, the boldness, and the gladness of some, springing up to honour; but the ghastly countenances, the trembling, and the despair of others, *arising to shame and everlasting contempt!* See how amazed and terrified they look! with what vehemence they wish the extinction of their being! Fain would they fly, but cannot. Impelled by a force strong as necessity, they hasten to the place of judgment. As they advance, the sight of the tribunal from afar strikes new terror; they come on in the deepest silence, and gather round the throne by thousands and thousands. In the mean time the angels, having brought up their bands from the uttermost parts of the earth, fly round the numberless multitude, singing melodiously with loud voices, for joy that the day of general retribution is come, when vice shall be thrown down from its high usurpation, virtue exalted from its debasement to its superior station, the intricacies of Providence unravelled, the perfections of God vindicated, the church of God purchased with his blood, cleared of them that do iniquity, and of every thing that offendeth, and established impeccable for ever. Ps. lxviii. 1, *Let God arise, let his enemies be scattered. As smoke is driven away, so drive them away. As wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad, let them rejoice before God, yea, let them exceedingly rejoice.* Rev. xviii. 8, *For strong is the Lord God who judgeth.* And now the Son of Man appears on the throne of his glory, and all nations, princes, warriors, nobles, the rich, the poor, all entirely, stripped of their train and attendance; and every external distinction stand naked and equal before him, silently waiting to be sentenced to their unchangeable state. And every individual is filled with an awful consciousness, that he in particular is the object of the observation of Almighty God, manifest in his sight, and actually under his eye, so that there is not one single person concealed in the immensity of the crowd. The Judge, who can be biassed by no bribes, softened by no subtle insinuations, imposed upon by no feigned excuses, having been himself privy to the most secret actions of each, needs no evidence, but distinguishes them with an unerring certainty. He speaks! *Come from among them my people, that ye receive not of their plagues.* They separate. They feel their judge within them, and hasten to their proper places; the righteous on the one hand of the throne, and the wicked on the other; not so much as one of the wicked daring to join himself with the just. Here the righteous, most beautiful with the brightness of virtue, stand serene in their looks, and full of hope, at the bar of God, a glad company; whilst the wicked, confounded at the remembrance of their lives, and terrified with the thought of what is to come, hang down their heads, inwardly cursing the day of their birth, and wishing a thousand and a thousand times that the rocks would fall on them and the mountains cover them. But in vain. For there is no escaping, nor appealing from this tribunal. Behold, with mercy shining in his countenance, and mild majesty, the King invites the righteous to take possession of the kingdom prepared for them from the creation of the world. But with angry frowns he drives the wicked away into punishment that shall have no end, no refreshment, no alleviation, *everlasting punishment!* O the rejoicing! O the lamenting! The triumphant shouting of ascending saints, caught up in the clouds to be ever with the Lord! The horror, the despair, the hideous shriekings of the damned, when they see hell gaping, hear the devils roaring, and feel the unspeakable torment of an awakened conscience. Now they bitterly cry for death, but death flies from them. Now they envy the righteous, and gladly would be such, but all too late! Lo, the Son of God bows his head, the signal for his servants, the heavens and the earth to depart, their work being at an end. See! with a terrible thundering noise the heavens pass away, the elements melt with fervent heat, and the earth, and all the works that be therein, are burnt up! The frame of nature dissolves! Earth, seas, and skies, all vanish together, making way for the new heaven and the new earth. It appears! The happy land of promise, formed by the hand of God, large, beautiful, and pleasant, a fit habitation for his favourite people, and long expected by them as their country. Here all the righteous, great and small, are assembled, making one vast blessed society, even the kingdom and city of God. Here God manifests himself in a peculiar manner to his servants, and wipes away all tears from off their faces, and adorns them with the beauties of immortality, glorious to behold. Here they drink fulness of joys from the chrystal river proceeding out of the throne of God, and of the Lamb, and eat of the tree of life. And *there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain!* But every one, happy in himself, imparts the blessing to his fellows; for mutual love warms every breast; love like that which subsists between the Father and the Son, mutual conference on the sublimest subjects refreshes every spirit with the divine repasts of wisdom; and joys flowing from the tenderest friendships, fixed on the stable foundation of an immovable virtue, gladden every heart. All the servants of God serve him in perfect holiness, see his face, feel transports of joy, and by the reflection of his glory, shine as the sun in the firmament for ever and ever! *And there shall be no night there, and they need no candle, neither the light of the sun, for the Lord God giveth them light, and they reign for ever and ever!* Happy day! happy place! and happy people! O blest hope of joining that glorious society! *All the servants af God shall serve him and see his face.* Serve God, and see his face! What an immensity of felicity is here! Imagination faints with the fatigue of stretching itself, to comprehend the vast, the immeasurable thought!

THE ATTRIBUTES OF GOD DISPLAYED.

THE WONDERS OF VISION.

THAT we might be able to perceive external objects, it is necessary that a number of rays should proceed from them, and fall upon our eyes. These rays, which enter the eye, pass through the *Cornea*, where they are refracted, and passing on to the *Christaline Humour*, they are still more so. After having been sufficiently refracted, and then reunited in their passage through the *Vitreous Humour*, they paint on the *Retina*, the images of exterior objects, and define them with the utmost clearness and precision. The *optic* nerve which terminates in the *Retina*, conveys these sensations to the soul, and excites in it, perceptions and ideas, conformed to the impressions which these exterior objects have made upon the brain.

What we have said concerning vision, shews it to be one of the principal wonders of human nature, and that it well deserves to be more particularly considered.

The images of exterior objects are painted in an *inverted* form upon the *Retina*; nevertheless we see every thing *upright*, and in its true situation. How is it that the *greatest* objects are delineated in our eye in extreme miniature; and yet we perceive every thing in its real size? How does it happen, that when from the top of a tower we perceive many thousands of houses below us in a large city, that each is painted so exactly in our eye, on a surface scarcely three times as large as the head of an ordinary pin? So many millions of rays coming through a small aperture, are reunited in the *Retina* which covers the bottom of the eye, without the least confusion, though they preserve among themselves the same order with the parts of the objects from which they proceeded. Again; let a person from the top of a lofty mast view a fleet in the open sea, when all the sails of each ship are set; let him view the sea itself, how many thousands of waves does he discover! Now each of these reflects an immensity of rays upon the eye, which notwithstanding its smallness, distinctly receives the whole.

Finally, let a person go to the top of a mountain in a clear day, and let him view the country for several miles round. Every tree, every blade of grass, sends rays of light to the eyes, without which it would be impossible for us to discover that continued green colour, which we see in every part of the landscape below us. But, is it not still more astonishing, that we do not see the objects double; and that having *two* eyes each object appears to us *single!*

But, here is another subject for admiration. These objects which we see, are not only visible to *us*. We have already been astonished at the number of rays which they send to such a small space as the pupil of the eye. But, they send as many to every similar quantum of space in the whole surrounding atmosphere; it is because of this, that withersoever we walk, new rays replace the former, and render the same objects visible which we discovered previous to our changing our place. All these rays are already in existence, and only wait to be received by our eyes: but all the rays of light are not alike efficacious; besides those already mentioned, there are others beyond calculation, which being much weaker, are effaced by the splendour of the first; but which are nevertheless, ready to perform the functions of the former, when necessity requires. If we pierce a leaf of paper with a pin, and look through the hole, which is much less than the pupil of our eye, we notwithstanding, discover the same objects, though they may appear to us much smaller.

But who properly reflects on this subject? The habit of discerning objects as often as we open our eyes causes us to consider this operation, as a thing exceedingly simple, and easy to be comprehended. Yet, we are very far from being able to explain the manner in which we see these objects. We know that images are formed on the *Retina*, and we know also that all the parts of the eye contribute to their formation: but this is not sufficient: for the eye can have no conception of what passes in itself: it is necessary therefore, that the impressions which these rays make upon the eye, should be propagated to the brain; and for this purpose, the rays of light paint the image of the objects upon the *Retina* which is a tissue of nerves which have their origin in the brain: but we cannot possibly describe what passes there; because we have no perfect knowledge, either of the nature of the brain, nor the use of its different parts.

After all, we understand enough to cause us to acknowledge the greatness of the divine wisdom, power and goodness. What remains inscrutable to our understanding is the work of a Sovereign Intelligence which manifests itself every where, as well within as without us; and which is always accompanied with a goodness which is without bounds. O my God! may my soul incessantly acknowledge thy gracious wisdom! and may my lips declare the wonders of thy power; wonders, which though they surpass my conception, are to me ever advantageous and salutary!

THE GRACE OF GOD MANIFESTED.

A SHORT MEMOIR OF MRS. ANNA NICKERSON,

Late Wife of Mr. Warren Nickerson, of Orrington in the County of Penobscot, District of Maine, by E. Mudge, in a Letter to the Rev. J. Soule.

Boston, March 25th, 1818.

REV'D AND DEAR SIR,

THE subject of the following memoir has been known to yourself and many of your brethren in the ministry, and I believe has been generally respected for her christian piety (as being truly a mother in Israel) by all who have known her. As she was respected in life, so was she truly lamented in death, and to many her memory is precious. To them therefore it would be very gratifying to have the following short account made public through the medium of the Methodist Magazine, if you shall think it worthy of a place in its pages.

Mrs. Anna Nickerson was born in Gorham, in Massachusetts, April 13th, 1766. Her father's name was Austin Alden. He was a man of exemplary piety; for many years a deacon in the Congregational Church, but manifested a truly christian and catholic spirit—a man of real intelligence and ability. He died in full assurance of faith, on the 26th of March, 1800, in the 75th year of his age. Mrs. Nickerson's mother died May 16th, 1780, shouting victory, and expressing her full and certain hope of immortal glory through Jesus Christ. Mrs. Nickerson was the youngest of four children. She was married to Mr. Warren Nickerson in November, 1785, and removed to the town of Orrington in December following, where she spent the remainder of her days, and finished her course with joy.

The salutary influence of the pious instruction and good examples of her parents, was felt in a good degree in restraining and directing the natural flow of her youthful passions. She was often visited with serious impressions, yet they were generally too much neglected amidst the pursuits and vicissitudes of youthful pleasure. Although the writer has often heard the deceased speak of this part of her life, he does not now recollect any thing specially remarkable, except that her religious impressions were attended with distressing ideas of being one of the wretched number of those who were supposed to be reprobated to everlasting misery. It was about the year 1797, that she was brought to see herself a lost and undone sinner.

The dispensation of God's providence in taking away her oldest child, the strivings of his spirit, and the preaching of the word, all concurred to call up and fix her attention on the things which related to her soul's salvation. It was now that her views of herself as a sinner became more just, and consequently more distressing. She lamented the neglect of paternal instruction, and her inattention to former calls and invitations in her youthful days. The thoughts of reprobation—and of having sinned away the day of grace, and many others, which led to despondency, became more afflicting and distressing than ever.

She often wished to open her mind to somebody on these subjects, but there were few around her at that day who had experienced religion, or made it the subject of conversation. But the observations and remarks of an old Mr. D.—(then a neighbour of her's) helped her much in the above particulars. O how ought christians to watch for opportunities like this to help tempted, tried and afflicted souls. This Mrs. Nickerson never forgot afterwards, but always made it a point of duty to speak to any who came in her way, who appeared to be under trials; yea, she often made christian visits on purpose to sympathize with, advise, encourage and pray with the afflicted. Br. Jesse Lee visited Penobscot River about this time; his preaching was blessed to many. Br. J. Hall was the first Methodist preacher who made any tarry in those parts. It was by his preaching and conversation that sister Nickerson first had her mind enlightened into clear and proper views of the gospel method of salvation by faith in Jesus Christ. Although her sense of sin, wretchedness, and ruin increased, she was brought to apprehend Christ as an all-sufficient Saviour, and to cast her guilty and polluted soul on him for pardon and salvation. Christ appeared for her, and set her soul at liberty from guilt, condemnation and distress, and filled her with peace, and love, and joy in the Holy Ghost.

From this time the doctrine of reprobation and its concomitants no more troubled her. Her views of the gospel method of salvation became enlarged, liberal and scriptural. She received the witness of the spirit of adoption, and immediately began to speak of the things which she experienced to her friends and neighbours, exhorting and encouraging them to come to Christ, that they might experience the joys of this salvation which she had found in her blessed Redeemer.

It was in the autumn of this year that the writer of this first went to Orrington, and became acquainted with her. She was then rejoicing in God, and much engaged in praying for a revival of his gracious work. On the Christmas evening of this year Mr. N. her dear husband, was made partaker of her joys, by being brought to experience an evidence of pardon and acceptance through Christ; from which blessed period they have mutually drawn together in the delightful and easy yoke of their Redeemer, till separated by death. At different subsequent periods several of their children and many of their friends and neighbours have been hopefully converted to God.

She was among the first who united in the Methodist Church in that place (and this was the first christian Church of any religious denomination ever formed in the county, or for many miles around in that part of the country). Our beloved sister N. has uniformly and constantly maintained her first confidence in God. The next year after her conversion she experienced an uncommon degree of the sanctifying power of divine grace, a sense of which she retained, and of which she gave a uniform testimony by her holy life and godly conversation, to the day of her death.

It is not to be expected that every one who may possess an equal degree of grace, should be noticed in the manner she was among her christian friends. Few have equal natural talents and gifts to appear to that advantage. She possessed a good natural understanding, strong reasoning powers of mind, and a peculiar gift to speak of her religious views and experience. Yet it has been frequently observed by those who knew her, that she spoke with a peculiar unction, which was the fruit of an intimate acquaintance with the scriptures, and a close communion with God in his ordinances. Indeed, the ordinances of God were her delight. O ye survivors of our mother in Israel, I call you to witness how often you have heard her express her delight in the means of grace. How often have you heard her say that she never attended her class-meetings—her prayer meetings—her love-feasts and her sacraments, in vain. For twenty years has the writer had the happiness of meeting with you and our beloved departed sister in the use of the means of grace, in which we have often witnessed the presence and power of our divine master to comfort and bless us,—to him be all the glory. Mrs. N. was one of those who always appeared to have the cause of God lay near her heart. As she was always desiring and praying for a revival, she was among the first to encourage the hearts and strengthen the hands of the preachers who laboured on the circuit;—and indeed were it proper I might with much pleasure mention the names of a number more in that place who were like minded to encourage the Lord's servants in their arduous labours. Although Mrs. N. delighted in public ordinances and the social means of grace, her religion was not confined to these. How much she cared for her family, and how ardently she laboured for their good, is known and recollected by them. When her husband was gone, it was her constant custom to attend family devotions. The writer of this memoir has frequently found her with her Bible in her hand, and her children around her, listening to her admonitions, instructions, and encouragements. It was her constant practice to read a portion of the Holy Scriptures in the morning; and her family well knew her private devotions were not neglected. She would grieve and weep if any professor of religion stepped aside from the path of duty, or grew cold and remiss in the ways of religion. "I have often witnessed (said one of her children) with pain and anxiety, her falling tears when about her family concerns, which led me to enquire the cause, when she would break out in some such language as this: "O how can I help weeping to see souls decline from the ways of religion, and turn back to the world, and wound the precious cause of the Redeemer." I can well remember when I was but a child, her earnest prayers and intercessions at a throne of grace for her tender offspring, that their minds might be early impressed with a sense of the importance of religion, the worth of their souls, and the necessity of being prepared to live to the honour of God here, and to live with him hereafter. She often observed days of fasting and prayer, in which she was more particularly engaged for a revival of religion, for the prosperity and happiness of the Church. These often proved seasons of refreshment to her own soul; so that from the abundance of her heart, her mouth spake of what she felt and enjoyed in her private devotions. "I never (continued the same child) can be sufficiently thankful for her continued watchfulness over me. Whenever she saw me or any of the children step out of the way, she never failed to give gentle and salutary reproof; particularly for the neglect of duty."

(To be concluded in the next.)

MISCELLANEOUS.

OF VOLITION.

From Smith's Lectures on moral and political Philosophy, deliverered in the College of New-Jersey.

THE will is that power of the soul, and volition the exercise of that power which is the immediate cause of action in man. Propensities, affections, and other active principles in our nature, may stimulate the mind to action, and thus prove motives to the exercise of its voluntary powers. These internal emotions, therefore, and the various external objects which tend to incite them, may be regarded as primary and remote causes of our actions; but the immediate and proximate cause, is volition.

The nature of the will is understood, as far as we understand any of the acts or powers of our own minds, only by consciousness. The plainest and most unlettered man perfectly conceives the meaning of these phrases, *I will*, and *I will not*. And the nature of this faculty, as of every other power of the soul, is understood only in its acts.

The principal enquiry on this subject which merits your attention, relates to *the freedom of the will*, as it is generally expressed; or, as it ought, perhaps, to be more definitely stated, *the freedom of the mind in her volitions*.—It is an enquiry on which volumes have been written by the most acute and distinguished metaphysicians, and moralists. And, as they have embraced directly contradictory opinions upon the question, or have come in their conclusions to opposite results, it is probable that there is some peculiar subtlety in the subject, or that they have set out in the discussion on erroneous principles, or embarrassed it by the introduction of the peculiar tenets of their respective sects of philosophy or religion.—One party maintain not only that the will is free in acting, but that it determines its own acts. Another party contend that the will is, in all cases, determined by motives; that it cannot act in any other way; and that, therefore, it must necessarily be determined by the strongest motive, or the last motive in the view of the mind at the time of acting.—That is, laying aside all consideration of the interior energy or power of the soul over its own acts, the will is, by a separate mechanism, subjected to the impulse and control of motives, as the water wheel, to use Dr. Priestly's own analogy, is to the force and gravity of the fluid that turns it round.

One would think, indeed, that it is a question of the utmost simplicity, and the most obvious solution. It is a question strictly of experience; and to experience alone we ought to appeal for its decision. Every man is conscious to himself that he acts freely; and that, in all ordinary cases, when he is not under the impulse of some violent passion, or under the commanding influence of some inveterate habit, he has it in his power to pursue a directly contrary course of action, from that to which he is invited by the present predominant motive. But philosophers have opposed speculation to fact; and commencing with an erroneous principle, that the acts of the will must be determined solely, and irresistibly by the motives before it, as they are presented in the order of nature, they have been led to conclusions contrary to nature and experience. We seem to be free, they say, yet, we are only borne along by a powerful stream, to which we make no resistance because it concurs with our inclinations; but which, otherwise, it would be vain to attempt to resist.

In the beginning, permit me to observe, that the decision of this question involves considerations of no small importance to morals. The doctrine of necessity, when pursued to its ultimate consequences, appears to destroy all moral distinctions, and to take away merit from virtue, and demerit from vice. I am aware that notwithstanding the errors of speculation, nature will often find means to enforce the practical dictates of truth and reason. Many of those philosophers who have most strenuously contended to bind the moral world under the chain of a speculative necessity, not only obey the laws of virtue themselves, but, would reprehend any departure from them in others, no less severely than the advocates of a rational liberty. It is, however, too much to be apprehended that the greater part of the modern disciples of this school, have intended to annihilate the true distinction between vice and virtue, except so far as it may be made a convenient political engine of public order. On the regulation of individual manners it has certainly an unfavourable aspect. Those writers who have embraced the system of necessity, connecting it at the same time with the principles of religion, have endeavoured, except Dr. Priestly, and a few others, to state a distinction between physical and moral necessity. After all the explanations, however, which have been given of these phrases, they appear to amount only to this, that the one is the necessity of matter, the other, the necessity of mind. The consequences of the doctrine on the merit and demerit of virtue and vice, seem not to have been, clearly at least, guarded against by the friends of the latter phraseology. If by moral necessity were intended to be expressed the extreme difficulty of changing, or correcting old and inveterate habits, we could admit it as a justifiable figure of speech. But if it be he meant to indicate a real necessity, in vicious men of acting immorally, resulting from a depraved disposition of the heart, which is natural, constitutional, incurable.

I see not how the term, so circumstanced, at all relieves the consequences, as to the accountability or guilt of the agent imputable to the principal of physical necessity. To say that the course of immoral action being voluntary, is therefore criminal, is merely an abuse of words, when the will itself, in the language of these writers, is infused by the author of our being; at best is the necessary result of the moral constitution of man.*

The controversies concerning liberty and necessity have been extended to so great a length, that it would be impossible, in a course of lectures like the present, to give even a concise abridgment which would be intelligible, and satisfactory, of the various reasonings which have been held on one side and on the other. They have, besides, been so mingled with the doctrines of religion, converting the simplicity of the gospel into a system of abstruse metaphysics, that it is become almost dangerous to touch a subject on which each party claims a merit for detecting a latent heterodoxy under the most guarded and philosophic expression of truth. We often see, moreover, speculations so bold, and hear a language so presumptuous, with regard to the power, liberty and prescience of the Deity, as are sufficient to deter us from a subject, simple and obvious in itself, but puzzled by a vain philosophy, and no less vain theology, in which men, in proportion to their ignorance, affect to be acquainted with the inscrutable mysteries of the divine nature, and the way in which infinite wisdom is present with the human will.

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* It will be easily perceived that, in these reflections, there is an oblique reference to the extravagant, not to say atheistical tenets of some metaphysical divines. I mean not, however, to enter into any religious discussion. The depravity of human nature, which the scriptures teach, and which experience proves, I am very far from denying; but would strenuously assert. But can any moral necessity be attached to man's condition of depravity, which was not attached to his original state of innocence and perfection? Or do these writers forget their own principle that man has been placed in a new state of trial, under a dispensation of grace? But can any trial be imposed on a subject bound under the chains of an *invincible* necesstiy, though softened under the deceptive name of *moral*?

All that I propose upon the subject is to state in a few plain propositions, and in as clear and comprehensive a manner as I am able, as far as human duty is concerned, what I conceive to be the truth upon this question, which has been rendered obscure only in consequence of too much subtlety.

And, in the first place, it is of importance to correct an error in language, which has probably contributed, in some measure, to involve the question of *liberty and necessity*, in that obscurity with which it has been so remarkably surrounded.—The *freedom of the will*, is a phrase which has been familiarly employed by all parties, and the propriety of which seems not to have been questioned by any. But volition being only an act of the mind, liberty cannot be so properly predicated of it, as of the mind which exercises that act.—When we speak of liberty, or necessity, as predicable of the *will*, there are only two forms of discourse which the advocates of the respective sides of this question employ;—the one, that the *will* determines itself;—the other, that it is solely determined by motives,—both equally unphilosophical and false.

If we ask how the will forms any determination? If the question is not an absurdity, because the will is itself the determination of the mind, we would be obliged to answer by an identical proposition, that it is by an act of volition. If then we admit that the will determines itself, it can only be, if the phrase have any meaning, by a previous act of volition. And if we enquire by what is this act determined? we must in the same manner answer, by one still prior—which would lead us through an infinite series of volitions to determine one free act.

(To be continued.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

EXTRACT FROM THE REPORT OF THE COMMITTEE FOR THE MANAGEMENT OF THE MISSIONS UNDER THE DIRECTION OF THE METHODIST CONFERENCES.

British Colonies in the West Indies.—The state of the West India mission, so interesting to religion and humanity, has been a subject of no inconsiderable anxiety to the Committee during the last year. Its successes, through the divine blessing, still continue, and every year presents opportunities for the enlargment of its ministrations to the moral wants of the pagan slaves of our colonies. But in some of the islands it has had to contend with more than ordinary opposition; and the missionaries, almost in every place, have been placed in circumstances of suspicion and hazard, through the active measures of the enemies of missions, and the effect of those publications, which, either in utter ignorance of the case, or in despite of all contrary evidence, have held up their labours as fraught with danger and mischief to the interests of the colonies. If the probable result of this is, that the character of that mission will be better known and appreciated, and even this opposition shall "*turn out to the futherance of the Gospel,*" in those dark places of the British empire, it will call for new acknowledgements to him who "*maketh the wrath of man to praise him,*" and against whom there is no knowledge or counsel.

The activity of several publications to misrepresent the operations of missions to the colonies in general, and to the Wesleyan missions in particular, claimed the earliest attention of the Committee, after they entered upon the duties assigned them by the Conference. Means were taken to collect evidence, both from those persons in England who had formerly been employed as missionaries in the West Indies; from the missionaries at that time employed there; and from other persons unconnected with the mission as to the neglected condition of the negroes, the conduct and labours of the missionaries, and the effects produced on the moral state and habits of the slaves to whom they had devoted their ministry. On these subjects the Committee themselves had no doubts to remove, but it was thought necessary, that attacks so formal and frequent should be met by explicit and direct evidence. The result of these inquiries was given to the public, and the principal points which the Committee conceive to have been thus established, are—the gross ignorance and vicious manners of the pagan negro population of the British Islands; their utterly neglected state, as to religious instruction, in most cases by all, except Methodist missionaries; and the salutary effects produced by religious instruction upon their dispositions, morals, general comfort, industry, and contentedness. Numerous facts in proof of these particulars are stated, whilst not a single proveable fact is adduced in support of the injurious allegations, boldly and wantonly made by those whose object appears to be to shut up the slave in his pagan darkness, and to deny to him, in both worlds, the consolations and hopes of a religion, which they themselves, nevertheless, strangely profess. This investigation has also shown, that there are in the West Indies a great number of respectable white inhabitants, owners of slaves, proprietors of estates, or connected with them, who have given great countenance and support to the mission, from their own experience of its beneficial effects upon the negro population; and many of them have furnished the Committee with their written testimonies on this subject; documents which have not as yet been made public, but may be published at a future time, as additional corroborations of the evidence in favour of the mission, should circumstances render it necessary. In some of the islands, the only effects produced by the inflammatory and illiberal writings of the anti-mission party at home, has been to excite inquiries, not before made, into the doctrines and the characters of the missionaries, which, in not a few cases, have issued in obtaining for them additional encouragement. In others, this party "have had their reward." Without shaking the attachment of the former friends of the mission in any of the islands, without producing any effect upon the minds of dispassionate and observing men, they have, however given occasion to those who, without any inquiry, suffer their suspicions to be awakened by every passing shadow: and to those who appear to act only from motives of hostility to religion itself, to call for laws, in some instances greatly restrictive of the freedom of religious worship and the exertions of missionaries, and in others wholly obstructive of them. To these causes jointly may be attributed the message from the Council of St. Vincent's to the House of Assembly, in May, 1816, recommending embarrassing enactments as to Methodist and other missionaries; but which, it appears, was happily passed over in the last session, leaving the mission there still unfettered. But the Committee deeply regret to state, that notwithstanding the facts which have from time to time been exhibited in proof of the excellent effects resulting from the instruction of the negroes; and the increased number of friends which the mission has been acquiring among the respectable white inhabitants of the colonies, laws have been passed by the Jamaica Legislature, and the Legislature of the Bahama Islands, against certain clauses of which it has been thought necessary to petition the British Government, whose tolerant spirit, and regard to the religious interests of the colonies, supports the confidence, that from every law restrictive of religious liberty, and opposed to the pious design of communicating Christianity to the pagan population of the West Indies, the Royal assent will be withheld.

The power of suppressing all religious assemblies, under the undefined name of unlawful meetings, which the clauses objected to by the Committee in the Jamaica Act vest in the hands of magistrates, the Committee are happy to state, have not been hitherto actually employed against the mission there; but the state of the societies in the Bahama islands demands equally the commiseration and the prayers of all who know, in this favoured country, the value of religious freedom and worship. By one act, which, however, is suspended till the Royal pleasure be known, missionaries are only to be permitted to exercise their functions under conditions, with which none of them can safely comply; whilst a Police Act is in immediate and strict operation, by which all meetings after sun-set and before sun-rise, that is, before six in the morning, and after six in the evening, are prohibited under severe penalties; a measure which not only utterly deprives many of the slaves of the instruction afforded them on week days, but in many places of all instruction whatever, the missionaries being unable to visit many of them except the week evenings only. Many strong testimonials in favour of the conduct of the missionaries there, now in possession of the Committee, show how utterly unprovoked these arbitrary and persecuting measures have been on the part either of the missionaries, or of the religious slaves in our societies in the Bahama Islands.

In Demerara and Trinidad, the missionaries are placed in circumstances, sometimes vexatious and troublesome, and at others difficult and obstructive of their pious exertions. In the latter especially, the regulations of the local government prohibit the missionary there, in open contravention of the laws of toleration, from administering the sacrament of the Lord's Supper, or performing baptism or burial, and limit his performance of divine service, to three times a week, including Sunday, a case which is now under the attention of the Committee; but in the midst of these instances of intolerant or mistaken opposition, it will be the highest satisfaction to the friends of the West India mission, as it is to the Committee, that in so many of the islands, and those also where the mission has been the longest established, and where it is best known, the work proceeds without opposition; that in every island it has warm and active friends: and that it has through the past year, been crowned with great and encouraging success.

The following extracts from the minutes of the West India District Meetings will shew the present state of the mission in the islands respectively.

Jamaica District.—"In *Kingston* our prospects are truly pleasing. We have enlarged our chapel, but it is still far too small. Could we raise another as large, in a convenient part of this populous city, we are persuaded it would be filled with attentive hearers. The word of the Lord has free course, and is evidently glorified in the conversion of immortal souls. Great peace and harmony exist in our Zion. We meet with no opposition from the civil power."

"In *Spanish Town* our cause is in a flourishing condition, and many are thirsting for the blessings of redemption. Mr. Ratcliffe has laboured here with great acceptance since the 20th of January. The society, which had decreased since the last general statement, has received an addition of sixteen members, respectable free people of colour. The congregation is large and deeply serious. We have lately purchased a valuable house with suitable premises, and are fitting up a neat chapel and dwelling house. The zeal and christian benevolence which our friends have manifested in helping us on this occasion, have made a deep impression on our minds, and greatly strengthened the sentiment we have long felt, that this place will become a very respectable and important missionary station."

Morant Bay.—" In this circuit Truth is carrying on her conquests. Mr. Wiggins obtained a licence for this place on the 2d of October ult. and has been labouring there with success since that period. On the Sabbath mornings the congregations are large and attentive, and the preaching by candle-light is well attended by the white inhabitants, and the free brown and black people."

Grateful Hill.—" In this circuit, though the societies are small, yet we have cause to believe they are truly pious, and are earnestly contending for the faith once delivered to the saints ; and had they been favoured with the constant labours of a missionary, doubtless their increase would have been very considerable."

Montego Bay.—" Many years ago our much respected brother Fish united about sixty persons in society ; many of them are yet alive, and manifest an ardent desire for the re-appointment of a missionary among them. Mr. Shipman has received every encouragement from some of the first characters in that neighbourhood to commence the work : and we are unanimously of opinion, that this appointment, if sanctioned by the Conference, will open, in that remote part of the island, a wide and effectual door for the spread of genuine Christianity."

At *Falmouth* we have similar prospects, and are strenuously urged by a respectable gentleman, a member of our society, to begin the work, and moreover we beg leave to add, that Mr. Shipman has received direct encouragement from one of the first political characters in the island to the same effect."

The numbers in society are,

	Whites.	Coloured, &c.	Total.
Kingston	22	2662	2684
Spanish Town	1	76	77
Morant Bay	2	1244	1246
Grateful Hill		144	144
Montego Bay			
Falmouth			
Total in Jamaica	25	4126	4151

ANTIGUA DISTRICT.—*Antigua.*—" In this island the cause of religion continues to prosper; many have been convinced of sin, and converted to God; and we have reason to believe that our societies are increasing in faith and love, and pressing on to eternal glory.

St. Kitts.—" In the course of last year we have been under the necessity of expelling many disorderly members; but have every reason to conclude that the church is in a good state."

Nevis.—" The work of God has been rather upon the decline during the last year. We have lost about 119 members; 28 of these have left the world for eternity, several of whom have died happy in the Lord: of the rest, some of them have been expelled, and others have been weary in well doing, and have left us; yet, many are growing in grace."

St. Bartholomew's.—" The work of God is in a good state, though the society has decreased. The cause of this has been emigration from the island through want of business; but of those who remain, many stand fast in the faith."

Tortola.—" The work of God has prospered: several have found redemption in the blood of Christ, the forgiveness of sins; and many are earnestly seeking after holiness. The societies are more established, and the preaching of the word is generally attended with the divine blessing."

Dominica.—" In the course of the last year much good has been done through the instrumentality of the word: many backsliders have been reclaimed; old professors reanimated, and sinners have been induced to seek redemption in the blood of the Lamb. Our prospects are flattering, and we appear to have a footing unprecedented in this colony."

St. Vincent.—" Our numbers are not so large as the last year; but we are happy to say, that real religion is increased: our congregations are large and attentive."

" From *Barbadoes* and *Grenada* we have no accounts."

Demarara.—" The work of the Lord is in a prosperous state: our numbers are increasing daily; many are advancing in the divine life, and our prospects at present are very promising."

St. Eustatius.—" The congregations are increased during the last year: the society is in a good state, and there is reason to believe the word will continue to prosper."

	Whites.	Coloured & Blacks.	Total.
Antigua	25	3552	3577
St. Kitts	33	2552	2585
St. Eustatius	7	313	320
Nevis	19	1183	1202
St. Bartholomew's	14	447	461
Anguila	10	140	150
Tortola	67	1664	1731
Dominica	4	633	637
St. Vincent	16	2760	2776
Barbadoes, no return			
Grenada, no return			
Trinidad	9	267	276
Demerara	9	956	965
Total in Antig. Dist.	213	14,467	14,680

(To be continued.)

OBITUARY.

DEATH OF THE REV. JAMES ROGERS.

Died in Sussex County, Virginia, Sept. 19, 1817, James Rogers, for many years a useful minister in the Methodist Episcopal Church. The following letter from a Brother in the Ministry, in answer to the request of a Committee appointed to collect useful materials for publication, will furnish a new example of the power and excellency of religion, both in life and in death.

"Dear Brother,—You have requested me to give you some account of the affliction and death of that great and good man of God, James Rogers. First, permit me to say something respecting his life. I have been intimately acquainted with Mr. Rogers, for sixteen years. And when I consider with what dignity he filled every station in which he acted; I can truly say, his equal I have seldom seen, his superior never have I known. I saw him only once in the time of his last sickness. His complaint was strange and distressing, but still he bore it with Christian fortitude and patience. A few days after I left him, I received the melancholy news of his death, with a request from his weeping companion to preach his funeral sermon, according to his desire before he died. The notice was short, (he having died on Friday, and his funeral was preached the Sabbath following) but yet the congregation was very large. The time was truly solemn, and though he is gone to rest, yet he lives in the remembrance of thousands."

W. Hubbard.

POETRY.

SPREAD OF THE GOSPEL.

On reading a late account of the prevalence of Christianity, in the Island of Otaheite.

The time has gone by, when oppression and Error,
Like the mist on the mountain, envelop'd the world;
The time has gone by, when the demon of terror,
Leagu'd with wild superstition, his banner unfurl'd.

Oh Christians, rejoice! the Idols are falling,
The darkness of midnight gives place to the dawn;
The voice of the *heathen* on Jesus is calling,
And joy hails triumphant the gospel's bright morn.

Thou dear Otaheite, sweetest isle of the Ocean,
The star of the East has illumin'd thy shore,
Thy vallies now echo with songs of devotion,
And thy Rulers fall prostrate to Idols no more.*

Sweet Isle of the South, thou art favor'd of Heaven,
Thy clime is delightful, thy skies are serene,
To thee, has the choicest of blessings been given,
Thy *bread-fruits* are sweet, and thy vallies are green.

But chief, Otaheite, is the gift of the Saviour,
Whose praises now echo, thy vallies among;
Rejoice, Otaheite, rejoice in his favour,
And raise to thy Jesus, a loud choral song.

Rejoice, Otaheite, thy Idols are banish'd,
The daylight has dawn'd, and the darkness is o'er,
Rejoice, Otaheite, thy *Morais* have vanish'd,
Rejoice, Otaheite, and thy Saviour adore.

Oh Jesus ride on, and speed the glad hour,
When lands now in darkness shall own thy blest sway;
When the nations of Earth shall acknowledge thy power,
When Kings shall adore thee, and princes obey.

CAROLINE MATILDA.

* *Vide Letter of Pomare, King of Otaheite to the English Missionaries.*

EFFUSION OF THE HEART.

Oh God create my heart anew,
Bid unbelief and fear depart,
Let holy, sanctifying dew,
Descend, and cleanse my longing heart.

Father, I wait thy will to prove,
Thy sanctifying power to see;
To triumph in thy *perfect love*,
And all my powers devote to thee.

Oh let me hear thy cheering voice,
Pronounce me, Saviour, *wholly thine*.
Then in thy strength will I rejoice,
And all my soul to thee resign.

By Jesus' last expiring groan,
Who suffer'd, bled, and died for me,
Oh! take away my heart of stone,
And let me find my all in thee.

Thou wilt—I feel the quick'ning power,
Thine everlasting love is mine,
Thou art my life, my strength, my tower,
And I, my God, am wholly thine.

CAROLINE MATILDA.

THE ROSE WITHOUT A THORN.

All earthly good still blends itself with harm,
Roses have thorns; a storm succeeds the calm;
Joys have their sorrows, laughter has its tears;
Sweets have their bitter drops, and hopes their fears,
Day has its night, the sun its gloomy cloud,
The dimpled smile its sigh, and life its shroud.
One rose, however, without a thorn is here,
Its beauty unalloy'd without compeer:
Thee, flower, I hail! of Eden's blest retreats,
The only one to tell of Eden's sweets.
Fair emblem then of heaven's high bliss where reign
Joys without sorrow, pleasures without pain;
Smiles without sighs, a day that knows no night,
A sun that fears no cloud t' eclipse its light
Love's sparkling eye is never dimm'd with tears;
And peace immortal reigns unmix'd with fears.

THE

METHODIST MAGAZINE.

FOR SEPTEMBER, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 289.)

100. **Let** us now carry the supposition a step farther. Let us conceive that Tacitus not only believed the fact, and gave his testimony to it, but that he believed it so far as to become a Christian. Is his testimony to be refused because he gives this evidence of its sincerity? Tacitus asserting the fact, and remaining a heathen, is not so strong an argument for the truth of our Saviour's resurrection, as Tacitus asserting the fact, and becoming a Christian in consequence of it. Yet the moment that this transition is made——a transition by which in point of fact, it becomes stronger——in point of impression it becomes less; and by a delusion, common to the infidel and the believer, the argument is held to be weakened by the very circumstance which imparts greater force to it. The elegant and accomplished scholar becomes a believer. The truth, the novelty, the importance of this new subject, withdraws him from every other pursuit. He shares in the common enthusiasm of the cause, and gives all his talents and eloquence to the support of it. Instead of the Roman historian, Tacitus comes down to posterity in the shape of a Christian father, and the high authority of his name is lost in a crowd of similar testimonies.

101. A direct testimony to the miracles of the New Testament from the mouth of a heathen, is not to be expected. We cannot satisfy this demand of the infidel; but we can give him a

host of much stronger testimonies than he is in quest of—the testimonies of those men who were heathens, and who embraced a hazardous and a disgaceful profession, under a deep conviction of those facts to which they gave their testimony. "O, but you now land us in the testimony of Christians!" This is very true; but it is the very fact of their being Christians in which the strength of the argument lies: and in each of the numerous fathers of the Christian church, we see a stronger testimony than the required testimony of the heathen Tacitus. We see men who, if they had not been Christians, would have risen to as high an eminence as Tacitus n the literature of the times; and whose direct testimonies to the gospel history would, in that case, have been most impressive, even to the mind of an infidel. And are these testimonies to be less impressive, because they were preceded by conviction, and sealed by martyrdom?

102. Yet though, from the nature of the case, no direct testimony to the Christian miracles from a heathen can be looked for, there are heathen testimonies which form an important accession to the Christian argument. Such are the testimonies to the state of Judea, the testimonies to those numerous particulars in government and customs which are so often alluded to in the New Testament, and give it the air of an authentic history. And, above all, the testimonies to the sufferings of the primitive Christians, from which we learn, through a channel clear of every suspicion, that Christianity, a religion of facts was the object of persecution, at a time when eye-witnesses taught, and eye-witnesses must have bled for it.

103. The silence of Jewish and heathen writers when the true interpretation is given to it, is all on the side of the Christian argument. Even though the miracles of the gospel had been believed to be true, it is most unlikely that the enemies of the Christian religion would have given their testimony to them; and the absence of this testimony is no impeachment therefore upon the reality of these miracles. But if the miracles of the gospel had been believed to be false, it is most likely that this falsehood would have been asserted by the Jews and Heathens of that period; and the circumstance of no such assertion having been given is a strong argument for the reality of these miracles. Their silence in not asserting the miracles is perfectly consistent with their truth; but their silence in not denying them is not at all consistent with their falsehood.

The entire silence of Josephus upon the subject of Christianity, though he wrote after the destruction of Jerusalem, and gives us the history of that period in which Christ and his apostles lived, is certainly a very striking circumstance. The sudden progress of Christianity at that time, and the fame of its miracles, (if not the miracles themselves,) form an important part of the Jewish history. How came Josephus to abstain from every particular respecting it? Will you reverse every principle of criticism, and make the silence of Josephus carry it over the positive testimony of the many historical documents which have come down to us? If you refuse every Christian testimony upon the subject, you will not refuse the testimony of Tacitus, who asserts, that this religion spread over Judea, and reached the city of Rome, and was looked upon as an evil of such importance, that it became the object of an authorised persecution by the Roman government; and all this several years before the destruction of Jerusalem, and before Josephus composed his history. Whatever opinion may be formed as to the *truth* of Christianity, certain it is, that its *progress* constituted an object of sufficient magnitude to compel the attention of any historian who undertook the affairs of that period. How then shall we account for the scrupulous and determined exclusion of it from the history of Josephus? Had its miracles been false, this Jewish historian would gladly have exposed them. But its miracles were true, and silence was the only refuge of an antagonist, and his wisest policy.

104. But though we gather no direct testimony from Josephus, yet his history furnishes us with many satisfying additions to the Christian argument. In the details of policy and manners, he coincides in the main with the writers of the New Testament; and these coincidences are so numerous, and have so undesigned an appearance, as to impress on every person, who is at the trouble of making the comparison, the truth of the evangelical story.

105. If we are to look for direct testimonies to the miracles of the New Testament, we must look to that quarter where alone it would be reasonable to expect them, to the writings of the Christian fathers, men who were not Jews or Heathens at the moment of recording their testimony; but who had been Jews or Heathens, and who, in their transition to the ultimate state of Christians, give a stronger evidence of integrity than if they

had believed these miracles, and persisted in a cowardly adherence to the safest profession.

106. We do not undertake to satisfy every demand of the infidel. We think we do enough if we prove that the thing demanded is most unlikely, even though the miracles should be true; and therefore that the want of it carries no argument against the truth of the miracles. But we do still more than this, if we prove that the testimonies which we actually possess are much stronger than the testimonies he is in quest of. And who can doubt this when he reflects that the true way of putting the case betwixt the testimony of the Christian father, which we do have, and the testimony of Tacitus, which we do not have, is, that the latter would be an assertion not followed up by that conduct which would have been the best evidence of its sincerity. Whereas, the former is an assertion substantiated by the whole life, and by the decisive fact of the old profession having been renounced, and the new profession entered into,—a change where disgrace, and danger, and martyrdom, were the consequences.

107. Let us, therefore, enter into an examination of these testimonies.

108. This subject has been in part anticipated when we treated of the authenticity of the books of the New Testament. We have quotations and references to these books from five apostolic fathers, the companions of the original writers. We have their testimonies sustained and extended by their immediate successors; and as we pursue this crowded series of testimonies downwards, they become so numerous, and so explicit, as to leave no doubt on the mind of the inquirers, that the different books of the New Testament are the publications of the authors whose names they bear; and were received by the Christian world as books of authority from the first period of their appearance.

109. Now, every sentence in a Christian father, expressive of respect for a book in the New Testament, is also expressive of his faith in its contents. It is equivalent to his testimony for the miracles recorded in it. In the language of the law, it is an act by which he homologates the record, and superinduces his own testimony to that of the original writers. It would be vain to attempt speaking of all these testimonies. It cost the meritorious Lardner many years to collect them. They are exhibited in his credibility of the New Testament; and in the

multitude of them, we see a power and a variety of evidence for the Christian miracles, which is quite unequalled in the whole compass of ancient history.

110. But, in addition to these testimonies in the gross, for the truth of the evangelical history, have we no distinct testimonies to the individual facts which compose it? We have no doubt of the fact, that Barnabas was acquainted with the gospel by Matthew, and that he subscribed to all the information contained in that history. This is a most valuable testimony from a cotemporary writer; and a testimony which embraces all the miracles narrated by the evangelist. But, in addition to this, we should like if Barnabas, upon his own personal conviction, could assert the reality of any of these miracles. It would be multiplying the original testimonies; for he was a companion and a fellow-labourer of the apostles. We should have been delighted, if, in the course of our researches into the literature of past times we had met with an authentic record, written by one of the five hundred, that are said to have seen our Saviour after his resurrection, and adding his own narrative of this event to the narratives that have already come down to us. Now, is any thing of this kind to be met with in ecclesiastical antiquity; How much of this kind of evidence are we in actual possession of; and if we have not enough to satisfy our keen appetites for evidence on a question of such magnitude, how is the want of it to be accounted for?

111. Let it be observed, then, that of the twenty-seven books which make up the New Testament, five are narrative or historical, viz. the four Gospels and the Acts of the Apostles, which relate to the life and miracles of our Saviour, and the progress of his religion through the world, for a good many years after his ascension into heaven. All the rest, with the exception of the gospel by St. John, are doctrinal or admonitory; and their main object is to explain the principles of the new religion, or to impress its duties upon the numerous proselytes who had even at that early period been gained over to the profession of Christianity.

112. Besides what we have in the New Testament, no other professed narrative of the miracles of Christianity has come down to us, bearing the marks of an authentic composition by any apostle, or any cotemporary of the apostles. Now, to those who regret this circumstance, we beg leave to submit the follow-

ing observations. Suppose that one other narrative of the life and miracles of our Saviour had been composed, and, to give all the value to this additional testimony of which it is susceptible, let us suppose it to be the work of an apostle. By this last circumstance, we secure to its uttermost extent the advantage of an original testimony, the testimony of another eye-witness, and constant companion of our Saviour. Now, we ask, what would have been the fate of this performance; It would have been incorporated into the New Testament along with the other gospels. It may have been the gospel according to Phillip. It may have been the gospel according to Bartholomew. At all events, the whole amount of the advantage would have been the substitution of five gospels instead of four, and this addition, the want of which is so much complained of, would scarcely have been felt by the Christians or acknowledged by the infidel to strengthen the evidence which we are already in possession of.

113. But to vary the supposition, let us suppose that the narrative wanted instead of being the work of an apostle, had been the work of some other cotemporary, who writes upon his own original knowledge of the subject, but was not so closely associated with Christ, or his immediate disciples as to have his history admitted in the connonical scriptures. Had this history been preserved, it would have been transmitted to us in a separate state, it would have stood out from among that collection of writings which passes under the general name of the New Testament, and the additional evidence thus afforded, would have come down in the form most satisfactory to those with whom we are maintaining our present argument. Yet though, in point of form, the testimony might be more satisfactory; in point of fact, it would be less so. It is the testimony of a less competent witness,—a witness who, in the judgment of his cotemporaries wanted those accomplishments which entitled him to a place in the New Testament. There must be some delusion operating upon the understanding, if we think that a circumstance, which renders an historian less accredited in the eyes of his own age, should render him more accredited in the eyes of posterity. Had Mark been kept out of the New Testament, he would have come down to us in that from, which would have made his testimony more impressive to a superficial enquirer; yet there would be no good reason for keeping him out, but

precisely that reason which should render his testimony less impressive. We do not complain of this anxiety for more evidence, and as much of it as possible; but it is right to be told, that the evidence we have is of far more value than the evidence demanded, and that, in the concurrence of four cannonical narratives, we see a far more effectual argument for the miracles of the New Testament, than in any number of those separate and extraneous narratives, the want of which is so much left, and so much complained of.

114. That the New Testament is not one, but a collection of many testimonies, is what has been often said, and often acquiesced in. Yet even after argument is formally acceded to, its impression is unfelt; and on this subject there is a great and an obstinate delusion, which not only confirms the infidel in his disregard to Christianity, but even veils the strength of the evidence from its warmest admirers.

115. There is a difference betwixt a mere narrative and a work of speculation or morality. The latter subjects embrace a wider range, admit a greater variety of illustration, and are quite endless in their application to the new cases that occur in the ever-changing history of human affairs. The subject of a narrative, again, admits of being exhausted. It is limited by the number of actual events. True, you may expatiate upon the character or importance of these events, but, in so doing, you drop the office of the pure historian, for that of the politician, or the moralist, or the divine. The evangelists give us a very chaste and perfect example of the pure narrative. They never appear in their own persons, or arrest the progress of the history for a single moment, by interposing their own wisdom, or their own piety. A gospel is a bare relation of what has been said or done; and it is evident that, after a few good compositions of this kind, any future attempts would be superfluous and uncalled for.

116. But, in point of fact, these attempts were made. It is to be supposed, that, after the singular events of our Saviour's history, the curiosity of the public would be awakened, and there would be a demand for written accounts of such wonderful transactions. These written accounts were accordingly brought forward. Even in the interval of time betwixt the ascension of our Saviour, and the publication of the earliest gospel, such written histories seem to have been frequent. "Many," says

St. Luke, (and in this he is supported by the testimony of subsequent writers,) "have taken in hand to set forth in order a declaration of these things." Now what has been the fate of all these performances? Such as might have been anticipated. They fell into disuse and oblivion. There is no evil design ascribed to the authors of them. They may have been written with perfect integrity, and been useful for a short time, and within a limited circle; but, as was natural, they all gave way to the superior authority, and more complete information of our present narratives. The demand of the Christian world was withdrawn from the less esteemed to the more esteemed histories of our Saviour. The former ceased to be read, and copies of them would be no longer transcribed or multiplied. We cannot find the testimony we are in quest of, not because it was never given, but because the early Christians, who were the most competent judges of that testimony, did not think it worthy of being transmitted to us.

117. But, though the number of narratives be necessarily limited by the nature of the subject, there is no such limitation upon works of a moral, didactic, or explanatory kind. Many such pieces have come down to us, both from the apostles themselves, and from the earlier fathers of the church. Now, though the object of these compositions is not to deliver any narrative of the Christian miracles, they may perhaps give us some occasional intimation of them, they may proceed upon their reality. We may gather either from incidental passages, or from the general scope of the performance, that the miracles of Christ and his apostles were recognised, and the divinity of our religion acknowledged, as founded upon these miracles.

118. The first piece of the kind which we meet with, besides the writings of the New Testament, is an epistle ascribed to Barnabas, and, at all events, the production of a man who lived in the days of the apostles. It consists of an exhortation to constancy in the Christian profession, a dissuasive from Judaism, and other moral instructions. We shall only give a quotation of a single clause from this work. "And he (i. e. our Saviour) making great signs and prodigies to the people of the Jews, they neither believed nor loved him."

(To be continued.)

BIOGRAPHY.

MEMOIR OF THE REV. JOHN ELLIOT.

Mr. John Elliot, deservedly celebrated for eminent piety, and every other requisite for a Gospel minister, was born in England, about the year 1604. At an early period of life, he experienced the renewing and comforting influences of divine grace; and having "remembered his Creator in the days of his youth," he continued, with unabated vigour, to the close of a long life, to devote himself to his service. His first appearance in the world, after his education at the university of Cambridge, was in the capacity of a schoolmaster. It was his opinion, that next to the office of a minister of the Gospel, that of a schoolmaster might be most subservient to the interests of true religion.

About the year 1631, some hundreds of pious people, who were branded with the epithet, *Puritan*, transported themselves, with their whole families, into the deserts of America, that they might peaceably worship God, according to the dictates of their own consciences. Mr. Elliot joined himself with those valiant soldiers of the Lord Jesus, who cheerfully encountered the perils of the Atlantic Ocean, and afterwards the fatigues of the *New-English Wilderness*, that they might there have undisturbed communion with God, and each other. Shortly after his arrival in New England, he joined himself to a church at Boston. Mr. Wilson, the pastor of that church, having returned to England, in order to the final settlement of his affairs, Mr. Elliot supplied his place in his absence. On Mr. Wilson's return, the members of that church expressed a desire to engage Mr. Elliot for his colleague, and their teacher; but in this they were not gratified, on account of Mr. Elliot's engagement to a select number of Christian friends in England, that if they should arrive in those parts previous to his undertaking the pastoral care of any other people, he would give himself to them, and be for their service, in the ministry. These friends landed in America the following year, and chose their habitation at the town which they called *Roxbury*. A church being collected at that place, Mr. Elliot was ordained pastor of it; which office he filled, in a manner highly creditable to his sacred profession, for almost sixty years.

Mr. Elliot's eminent piety, together with every other qualification for the ministry, rendered him a fit instrument for extraordinary usefulness. In the constant exercise of fervent, faithful prayer, he had uninterrupted communion with the Father of Spirits. He not only made it his daily practice to *enter into his closet, and pray to his Father in secret*, but frequently set apart whole days for prayer and fasting in secret places. Prayer, solemnized with fasting, was so pleasing to him, that he might justly be termed *Johannes Jejunator*, *John the Faster.* He could say, as an eminent saint did on his death-bed, "I thank God, I have loved fasting and prayer with all my heart!" With astonishing constancy, he kept his heart in a frame for prayer, and was continually provoking all about him to the performance of that sacred duty. When he heard any considerable news, he was wont to say, "Brethren, let us turn all this into prayer." When he visited a family, with which he was intimately acquainted, he usually said, "Come, let us not have a visit without prayer; let us pray down the blessing of heaven on your family, before we go." When in a company of ministers, he was in the habit of saying, "Brethren, the Lord Jesus takes much notice of what is done and said, among his ministers, when they are together; come, let us pray before we part."

His heavenly frame of mind, was as manifest in his words as in his regular, humble, stated, and extraordinary devotional exercises. The Jesuits once, at *Nola*, insued an order, equally profane and severe, *that no man should speak of God at all*; but this excellent person generally made it his rule, wherever he came, to speak nothing but of God. He was, indeed sufficiently cheerful in conversation, but he had a remarkable gravity mixed with his cheerfulness; and he possessed a singular skill in raising some holy observation out of whatever matter he discoursed upon; nor would he ordinarily dismiss any theme, without some highly edifying observation. Doubtless, he imposed it upon himself as a law, to leave something of God, and heaven, and religion, with all who came near him; so that, in all places, his company was attended with majesty and reverence. He had a particular art in spiritualizing earthly objects and raising high thoughts from mean things. As once, going up a hill with some feebleness, he said to the person who accompanied him, " This is very like the way to heaven, it is up hill! The Lord, by his grace, fetch us up!" and, instantly observing a bush near him, he added, " And truly there are briars and thorns in the way too!" As the friend of the famous *Ursin* professed that he never went to him, without coming away either wiser or better; so it was an acknowledgment which many friends of Mr. Elliot made, " We never were with him, but we either received, or might have received profit from his divine conversation."

He was a great student of the Sacred Scriptures; they were to him as his necessary food. He made the Bible his companion and counsellor; and its holy lines delighted him more than the profane ones of *Tully* ever did the famous *Italian* cardinal. A pious woman, whose ungodly husband gave her much uneasiness, asked Mr. Elliot, what method she should adopt, in order to be freed from the intrusion of the wicked company which daily infested her house. " Take, (said he,) the Holy Bible into your hand, when bad company come, and you will soon drive them out of the house." The woman made the experiment, and it answered the purpose. Mr. Elliot might have said, with the utmost sincerity, " Lord, I have loved the habitation of thy house;" for he not only gave something more than his presence there twice every Lord's-day, and once a fortnight on the lectures in his own congregation; but he paid weekly visits to the lectures in the neighbouring towns. Often was he seen at Boston, Charlestown, Cambridge, and Dorchester, hearing the word preached at the recurring opportunities; and it might be truly said of him, that he counted a day in the courts of the Lord, better than a thousand. It is scarcely conceivable, how, in the midst of so many studies and labours as he was at home engaged in, he could possibly repair to so many lectures abroad; and herein he aimed not only at his own edification, but at the countenancing and encouraging of the lectures on which he attended. Under the word, he considered himself, in a special sense, in the presence of the Eternal God; and manifested, by devout attention, that he heard not for the purpose of discerning faults, but for that of edification. He knew, and acted accordingly, that holiness, gravity, and profound reverence become the house and worship of God for ever. They who had the happiness of accompanying him home, after the hearing of a sermon, were sure of hearing another from him, and that of the most instructive and animating kind.

In short, his conversation was in heaven; and hence, from the fulness of his renewed, loving, and generous heart, he was enabled with gentleness and authority, to inculcate in private, as well as in public, the precepts and doctrines of the Gospel. Once on a visit, finding a merchant in his counting-house, where he saw none but books of business on his table, but all his books of devotion on the shelf; "Sir, said he, here is earth on the table, and heaven on the shelf; pray do not sit so much at the table as altogether to forget the shelf; let not earth by any means thrust heaven out of your mind."

His views of practical godliness, to which he made it the business and study of his life to conform, may be learned from his paraphrase on that passage, *Our conversation is in heaven.* The antiquity of the style in which it is written, does not in any measure lessen the value of the grand truths with which it is replete. "Behold, saith he, the ancient and excellent character of a true Christian; it is that which Peter calls *holiness in all manner of conversation;* you shall not find a Christian out of the way of holy conversation. For, first, a seventh part of our time is spent in heaven, when we are duly zealous for, and zealous on the sabbath of God. Besides, God has written on the head of the sabbath, *Remember;* which looks both backwards and forwards; and thus a good part of the week will be spent in *sabbatizing*. Well! but for the rest of our time! why, we shall have that spent in heaven, ere we have done. For, secondly, we have many days for both fasting and thanksgiving, in our pilgrimage: and here are so many sabbaths more. Moreover, thirdly, we have our lectures every week; and pious people will not miss them if they can help it. Furthermore, fourthly, we have our private meetings, wherein we pray, and sing, and repeat sermons, and confer together about the things of God: and being now come thus far, we are in heaven almost every day. But a little farther: fifthly, we perform family duties every day; we have our morning and evening sacrifices, wherein, having read the Scriptures to our families, we call upon the name of God, and every now and then catechise those that are under our charge. Sixthly, we shall also have our daily devotions in our closets; wherein, unto supplication before the Lord, we shall add some serious meditation upon his word: a David will be at this work no less than thrice a day. Seventhly, we have likewise many scores of ejaculations in a day; and these we have, like Nehemiah, in whatever place we come into. Eighthly, we have our occasional thoughts, and our occasional talks upon spiritual matters; and we have our occasional acts of charity; wherein we do like the inhabitants of heaven every day. Ninthly, in our callings, in our civil callings, we keep up heavenly frames; we buy, and sell, and toil, yea, we eat and drink, with some eye both to the command and the honour of God in all. Behold, I have not now left you an inch of time to be carnal; it is all engrossed for heaven. And yet, lest here should not be enough, lastly, we have our spiritual warfare. We are always encountering the enemies of souls; which continually raises our hearts unto our Helper and Leader in the heavens. Let no man say it is impossible to live at this rate; for we have known some live thus, and others that have written of such a life, have but spun a web out of their own blessed experiences. *New-England* has examples of this life; though, alas! it is to be lamented that the distractions of the world, in too many professors, do becloud the beauty of an heavenly conversation. In fine, our employment lies in heaven. In the morning, if we ask, *Where am I to be to day?* our souls must answer, *In heaven.* In the evening, if we ask, *Where have I been to-day?* our souls may answer, *In heaven.* If thou art a believer, thou art no stranger to heaven while thou livest; and when thou diest, heaven will be no strange place to thee; no, thou hast been there a thousand times before."

"In this language, says his biographer, I heard him express himself; and he did what he said."

With a most exemplary zeal, Mr. Elliot remembered the *sabbath day, to keep it holy.* He statedly began his preparation for it the preceding evening; and when the Lord's-day came, he was eminently *in the Spirit.* Every day was indeed to him a sort of sabbath, so humbly and closely did he walk with God; and hence he not only called the *sabbath a delight, the holy of the Lord, honourable*, but proved it to be so, by drawing *water with joy out of the wells of salvation.* He carefully and conscientiously abstained from every thought, as well as word and action, incompatible with due obedience to the fourth commandment; and what he practised in this, as well as in every other instance of christian obedience, he enforced, both in public and private, with the authority of a divine ambassador.

Through life, he was remarkable for a strict performance of the necessary duties of self-denial, mortification, and taking up the cross. To him, the grandeur of the world was just what it would be to a dying man. He highly prized his morning hours: being persuaded, that early rising is equally favourable to the acquisition of grace and knowledge. And, for more than twenty years before he died, he slept in his study, in order that being there alone, he might enjoy his early mornings, without giving the least disturbance to any of his friends, whose affectionate concern for him, would otherwise have led them to say, *spare thyself.* Neither rich varieties, costly viands, nor delicious sauces ever appeared upon his own table; and when he found them on other men's, he rarely tasted them. One dish, and that a plain one, was his dinner; and with respect to supper; (to use the words of Mr. Mather,) "he had learned of his loved and blessed patron, old Mr. *Cotton*, either wholly to omit it, or to make a small sup or two the utmost of it." His drink was generally water, and whenever he used any other, it was of such a quality, and he took so small a quantity of it, as proved him to be not only a man of temperance, but of abstemiousness. He delighted in abstinence; and so desirous was he to prevail on others to partake of similar pleasure, that when he thought the countenance of a minister indicated that he had lived too freeely, he would say, *Study mortification, brother! Study mortification!* and all his addresses were attended with a becoming majesty.

The lust of the eye he so mortified, that it appeared a matter of indifference to him, whether he was rich or poor. He did not seek great things for himself; but what estate he possessed, arose from the blessing of God upon the industry of some in his family, rather than from any of his own endeavours. His wife, who was well acquainted with his heavenly-mindedness, once asked him to whom the cattle which stood before his door belonged, and found, that though they were his own, he knew nothing of them.

(To be continued.)

SCRIPTURE ILLUSTRATED.

ILLUSTRATION OF MATTHEW xxviii. 19.

"*Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" Matt. xxviii. 19.

THIS passage is decisive in proof of the proper Godhead of each person in the "holy blessed, and glorious Trinity." Many other passages of sacred writ demonstrate the truth of that doctrine, to all such believers in divine revelation as admit, that their inability to conceive *how* the unity of the Godhead is compatible with a Trinity of persons, is no argument against the unity and trinity in question. To confound facts, the truth of which rests on infallible testimony, with absurdity, from the circumstance of their being connected with some particulars for which we cannot account, is in effect, to say, that by searching we have found out God, nay, found him out to perfection. But what arrogance is this, in creatures who are of yesterday, and know comparatively nothing!

In proof, that the doctrine of the Trinity is sufficiently *clear* to be admitted as a *fundamental* Article of the Christian faith, the very able, learned, and orthodox Dr. Waterland, reasons as follows:

He observes, that what is said to be "*clear*, may be considered in two views, either with respect to the matter of the doctrine, or with respect to the proofs upon which it rests.

"It may be suggested, that the doctrine is not clear, with respect to the matter of it: it is mysterious doctrine. Be it so; the tremendous Deity is all over mysterious, in his nature, and in his atrributes, in his works and ways. It is the property of the *divine* Being to be *unsearchable;* and if he were not so, he would not be *divine*. Must we therefore reject the most certain truths concerning the Deity, only because they are incomprehensible, when almost every thing belonging to him must be so of course? If so, there is an end, not only of all revealed religion, but of natural religion too; and we must take our last refuge in downright Atheism. There are mysteries in the works of nature, as well as in the word of God; and it is as easy to believe both, as one. We do not mean by mysteries, positions altogether unintelligible, or that carry no idea at all with them; but we mean propositions contained in general terms, which convey to us general ideas, not descending to particulars. The ideas are clear as far as they go; only they do not reach far enough to satisfy curiosity. They are ideas of intellect, for the most part, like the ideas we form of our own souls; for spiritual substance at least, (if any substance) falls not under imagination, but must be understood, rather than imagined. The same is the case with many abstract verities, in numbers especially, which are not the less verities, for being purely intellectual, and beyond all imagery. Reason contemplates them, and clearly too, though fancy can lay no hold on them, to draw their picture in the mind. Such, I say, are our ideas of the divine Being, and of a Trinity in Unity; ideas of intellect, are general; intelligible as far as the thing is revealed, and assented to so far as intelligible. We understand the general truths, concerning a Father, Son, and Holy Ghost; we understand the general nature of an union and a distinction; and whatever we understand we believe. As to the minute particulars relating to the manner, or modus of the thing, we understand them not: our ideas reach not to them, but stop short in the generals, as our faith also does. For, our faith and our ideas keep pace with each other, and we believe nothing of particulars whereof nothing is revealed, neither expressly nor consequentially.

" Such a general assent as I have mentioned, is what we give to the truth of the divine perfections, *necessary existence*, *eternity*, *ubiquity*, *prescience*, and the like. Whatever obscurity, or defect there is in our ideas of those divine attributes, we think it no good reason for denying either the general truths, or the importance of them. So then, no just objection can be made against the importance of any doctrine, from its mysterious nature. The most mysterious of all are in reality the most important; not because they are mysterious, but because they relate to things divine, which must of course be mysterious to weak mortals, and perhaps to all creatures whatever. But even mysterious doctrines have a bright side, as well as a dark one; and they are clear to look on, though too deep to be seen through.

" It has sometimes been objected, that however clear the doctrine may seem to be to men of parts and learning, yet certainly it cannot be so to *common* Christians. But why not to *common* Christians, as well as to others? It is as clear to them as most other high and divine things can be. It is as clear for instance, as the divine *Eternity*, or *Omniscience*. Every *common* Christian professing Father, Son, and Holy Ghost, to be so distinct as not to be one another, and so united as to be one God, has as clear an idea as when he says, *Our Father which art in heaven*, or as when he repeats after the Psalmist, *Thou are about my path, and about my bed, and spiest out all my ways.* The thing is plain and intelligible in either case, but in the general only. Ask *how* three are one, and probably the Catechumen and Catechist will be perfectly at a nonplus: or ask, *how* God is in heaven, and *how* about our path, or our bed, and they will both be equally confounded. But, by the way, let it be here considered, whether *common* Christians may not often have clearer ideas of those things, than the bolder and more inquisitive, because they are content to rest in *generals*, and to stop at what they *understand*, without darkening it afterwards by words without knowledge. The notion of eternity, for instance, is a notion clear enough to common Christians; but to a person that perplexes himself with nice inquiries about *succession*, or *past* duration, that very first notion which in the general was clear, may become obscure by his blending perplexities with it. The like may be said of *omnipresence;* the general notion of it is competently clear; but when a man has been perplexing his thoughts with curious inquiries about a *substantial* or a *virtual* presence, about *extension* or *non-extension*, and the like; I question whether at length he may come away with so clear or just ideas of the main thing as may be found in any *common* Christian. So again, as to divine foreknowledge and free-will, they are both clearly understood, as far as they need be, by every plain Christian; while many a conceited scholar, by darkening the subject with too minute inquiries, almost loses sight of it. In like manner, to apply these instances to our present purpose, *common* Christians may sometimes better preserve the true and right general notion of the doctrine of the Trinity, than the more learned inquirers: and it is observable, what *Hilary* of *Poictiers*, an honest and knowing man of the fourth century, testifies, that the *populace* of that time, for the most part, kept the true and right faith in the Trinity, when several of their *ministers*, by prying too far into it, had the misfortune to lose it.

"I cannot omit an artifice much made use of by those who would depreciate the doctrine of the Trinity, as not *clear* enough to be an *important* article: they first enter into all the niceties and perplexities with which subtle disputants have ever clogged the subject, and then ask, whether common Christians can see through them? No certainly; nor need they trouble their heads about them. It is one thing to understand the *doctrine*, and another to be master of the *controversy*. It is not fair dealing with us, to pretend it necessary for every common Christian, if he believes in the Trinity, to form just conceptions of it in every minute particular; for, by the same argument, it might as well be pleaded that they are not obliged to believe in God, nor indeed in any thing. God is without *body*, *parts*, or *passions;* according to the first Article of our Church. How many minute inquiries might be raised upon the three particulars now mentioned. And who can assure us, that *common* Christians may not be liable to entertain some wrong conceptions in every one of them? Must we therefore say that the general doctrine of the existence of a Deity is not clear enough to be an important doctrine, or that *common* Christians are not bound to receive it as a necesary article of their faith? See how far such objections would carry us."

"The Anti-trinitarians, says bishop Bull, can never produce a *demonstrative* reason, to prove that it (the Trinity) *cannot be*, and divine Revelation assures us, that it is." To the same purpose speaks Mr. Howe, a man of eminent piety and uncommon talents; "That there is a Trinity in the Godhead, of Father, Son, (or Word) and Holy Ghost, is the plain, obvious sense of so many Scriptures, that it apparently tends to frustrate the design of the whole of Scripture Revelation, and to make it useless, not to admit this Trinity, or otherwise to understand such Scriptures." "And, saith the eminently pious and learned Professor Frank, of Halle, addressing those who opposed the doctrine of the Divine Trinity; though you allow the Scriptures of the New Testament, you nevertheless boldly and arrogantly contradict the truth, *clearly* shining before your eyes, and express testimonies proposed in such simple and plain words that even a *child* may read and understand them."

THE ATTRIBUTES OF GOD DISPLAYED.

HOW GOD HAS PROVIDED FOR THE NOURISHMENT OF ANIMALS.

From Sturm's Reflections.

From the *Elephant* to the *Mite*, there is no terrestial animal that can live without food and nourishment. From the *Eagle* to the *Gnat*, there is no flying creature that can exist without it. From the *Leviathan* to the smallest *Worm*, there is no reptile which can subsist without eating. From the *Whale* to the *Oyster*, there is nothing in the waters to which nourishment is not necessary. But, in forming these creatures, so that they have all need of food, God has provided at the same time such an abundance and diversity of aliment that every creature may receive that nourishment which is most proper for its subsistence. As many different species of animals as there are, so many different kinds of food are destined for their support: so that there is not a creature found upon the earth which has not got that food which is suitable to its nature.

In respect to this, we may divide animals into *three* principal classes. The *first* includes all those who live on the flesh of others: some of these, as the *Lion*, like *quadrupeds* only; others *fowls*, as the *Polecat*; others *fish*, as the *Beaver*; and others *insects*, as different kinds of *birds*. In these, however, there are many exceptions; but in general it is certain, that every species has suitable aliments, which the great Creator has destined for it.

The *second* principal class includes those animals, which seek their nourishment in the vegetable kingdom. Almost every species of plants is the peculiar food of some particular animal. Some prefer grass, others the fruit of trees. Even among those who like the same plant, a remarkable difference is found. Some only take the *root*; others the *leaves*, some the *stalk*, others the *pith*, *seed*, or the *whole fruit*: and some are found who eat the *whole* plant.

The *third* principal class, includes those animals which are nourished by the *mineral kingdom*. The greater part of these are *insects*; and on this account it is difficult to determine what the aliments are which are suitable to each species in particular; for these animals being so small, they are not so easily observed as others. It is known, however, that some live in earth, others in stones. And if we consider, that there is scarcely any plant, or animal which does not serve for nourishment to some other animals; we shall find no difficulty in supposing that it may be the same in the mineral kingdom, in which there is nothing found which does not serve directly, or indirectly, for nourishment to some insects.

We may now understand these words of David: All creatures look unto thee, and thou givest them their meat in due season. Thou openest thy hand, and satisfiest all things with that which they desire. *Psa.* cxlv. 15, 16. These cares of Divine Providence, are a very sensible proof of that eternal goodness which is extended ever the universe. Let us reflect on the prodigious number of animals which exist. How many thousand *genera* of insects and birds, and how many hundreds of thousands in each *genus!* All these creatures find daily support. How many thousands of terrestial animals live on all parts of the globe! How many hundreds of thousands find lodging and food in the forests, in the fields, on the mountains, and in the vallies; in the caverns, and in holes of the rocks; upon, and in trees, in clods of earth, and in stones!—What innumerable hosts inhabit the ocean! What immense shoals of fish swim in seas, rivers, and brooks! All these creatures find daily means of support. What an inexpressible multitude, what an astonishing diversity of insects encompass us every where! What millions of millions! Insects in the air, in plants, on animals, in stones, and upon other insects! Each finds continually its daily food. But how amazing is the wisdom of the Creator in the manner in which he nourishes these animals! He gives to each that food which is most suitable to its nature. Every kind of food cannot agree with all. There is one sort for quadrupeds, another sort for fowls, another for fishes, and another for insects. This distribution of aliments is a mean very wisely ordained by the Creator, not only for the effectual support of every species of animals, but that no species of food which the earth brings forth may be useless, but that her whole produce may be exactly consumed.

Now if God take such care of animals destitute of reason, what will he not do for men? This is the inference which the reader may and ought to draw from observing the arrangement which the Divine Providence has made, to give all the creatures of the earth the things necessary for their support. O thou of little faith! Thou who art impatient, anxiously careful and discontented, go and consider with what goodness the Lord has provided for the life of animals; and let this teach *thee* to be contented, and to trust in God. "See the fowls of the air, the wild beasts in the rocks and caves of the earth, the fish in the sea, and the different animals of the fields and the forests; all find sufficient nourishment; all find a convenient habitation. Great in little things, as in great ones, God has not disdained nor neglected the smallest worm! Can it then be possible, that MAN should be the only creature that is not the object of his paternal care!"

THE GRACE OF GOD MANIFESTED.

A SHORT MEMOIR OF MRS. ANNA NICKERSON,

Late Wife of Mr. Warren Nickerson, of Orrington in the County of Penobscot, District of Maine, by E. Mudge, in a Letter to the Rev. J. Soule.

(Concluded from page 308.)

In the month of October, 1816, she was attacked with the same disorder, which eventually terminated her life. Calling on her one day while she was confined, and finding her alone with her bible in her hand, she called me to the bed side and requested me to sit down, as she had something important to say to me. "Now, said she, my dear child, I am about to leave you, which fills my mind with a degree of anxiety for my dear family. I may get about again, but this disorder I am persuaded will sooner or later be the cause of my death; and I can truly say, that I long to depart and be with Christ. But I cannot help feeling anxiety for your dear father and the family. I want you to be prepared to give me up whenever God shall see fit to call me." Thus did she endeavour to prepare us for an event, which she too well knew would be deeply afflicting to us all. Her mind was much taken up with spiritual and heavenly things—when in company with her friends, she would very frequently take the liberty of turning the conversation on religious subjects—" Come, my friends," would she often say, " we have been conversing on worldly matters, let us try to entertain ourselves with spiritual things." She would often ask some of those present, what were their views of particular passages of scripture, or of some sermon they had lately heard, or any remarkable providential event, or the dealings of God with their souls, and by such means open a pleasant and interesting field for conversation. She has often remarked, that this was attended with trials to her own mind, lest her christian friends and neighbours should think her assuming; but she well knew that many who were diffident about introducing religious discourse, would be highly pleased to unite in, and continue it. She had been unusually engaged in prayer to see one more revival of the work of God in Orrington the past season, and had the unspeakable satisfaction of beholding an out-pouring of the spirit of God among the people, and an increase of members to the Church; in this her joy was abundant, and she was heard to say, she hoped to be united to the church triumphant before this work should decline; and so it proved, for while the work was yet advancing in that, and a neighbouring town, the Lord called her home to rest in that state of unspeakable happiness and glory, after which her soul had so ardently panted.

On the evening of the 3rd of November, 1817, she was seized with a turn of the billious cholic, (a disorder to which she had been subject;) the next day she was so comfortable as to be in her class-meeting. On Thursday, she said she hoped, if it was God's will, this would be her last sickness. Friday she was in great pain and her case appeared to her friends alarming; but she was still rejoicing in God—The best medical assistance proved ineffectual, and at night her case appeared desperate. On Saturday morning the neighbours were called in, as she was thought to be dying; but she soon recovered so as to talk considerably, and asked the Doctor what he thought of her case, observing, " you need not be afraid of frightening me, I am prepared to die; death has lost its terrors to me, &c." To one standing by she said " has God for Christ sake forgiven your sins?"

On being answered in the negative, she said, "my dear friend, you are now in health, now is the time to seek the pardoning love of God—don't, I beg of you, put it off to a sick bed; that is no place for repentance, the pains of the body are sufficient to grapple with, without the stings of a guilty conscience." On being asked by brother Jones (the circuit preacher) how she was, she answered, "O sir I am in as great pain of body as you can imagine, but glory! glory be to God, I thought last night, I should be with him, and the happy spirits in heaven before the light of this morning." She continued to exhort all around her, and especially her family, to live to God and to prepare to follow her.

Her Physicians stayed with her until Sabbath-day, when thinking it impossible to do any thing more for her, they retired; she continued through the day in the utmost distress imaginable. Monday 9th, in the morning she appeared to be dying, and lay speechless four hours, after which she recovered so as to converse with those around her. She appeared to be inexpressibly filled with the love of God, and endured her sufferings with resignation, saying she was willing to suffer all that her heavenly Father should see fit to lay upon her. Tuesday the obstructions were thought to be partially removed, and for several days, though very low, and much exercised with pain at times, faint hopes were entertained of her recovery. During this time she was resigned and happy. On the Thursday following it was found that a mortification had taken place, and that she was dying. About four o'clock, P. M. notwithstanding her hands and feet had been cold for some time, to the astonishment of all present, she so far recovered as to be able to take a most affectionate leave of her friends and family. Being asked by brother J. Mudge what she wished them to pray for particularly, she answered "that fond nature might cease its strife"—Being asked, do you think you are dying? she answered "I hope so"—after which she repeated "Glory! Glory! Come Lord Jesus!" and fell asleep in her Saviour. One who was present said, never, never did I witness so much holy resignation, patience, and confidence in God.

The next day brother J. Hall delivered her funeral sermon, from Psalm cxii. 6 verse, "The righteous shall be had in everlasting remembrance."

MISCELLANEOUS.

OF VOLITION.

From Smith's Lectures on moral and political Philosophy, delivered in the College of New-Jersey.

(Continued from page 312.)

If, with the other sect of philosophers, we admit that the will is solely determined by motives, there is no avoiding the consequence that we are not free; but that all our actions are necessarily subject to the direction and control of that power, whatever it is, which orders the train of events, that is, the succession of motives, in the midst of which we are placed. The will not having any power of deliberating, or suspending its own actions, if there is no controlling power in the mind, it must, like the magnetic needle, be subject to the minutest force impressed, or the minutest excess of force between two opposite motives. On this supposition, the will, in all the ordinary train of life, pressed on every side, by motives of different degrees of strength, ought to be found in a continual vibratory state, till some one, more powerful than the rest, fixes its choice, or till it is disposed to settle on the last, which happens, at any moment, to be within its view. If the will, which has no power of deliberating, but solely of acting, is determined entirely by motives, it must be merely the victim of events, or the slave of inclination, appetite, or passion, as it arises.

We shall, perhaps, arrive at clearer ideas upon this subject, and approach nearer the truth, by rejecting the phraseology of both parties, and, instead of admiting the hypothesis, either that the will determines itself, or that it is determined by the last or strongest motive in the mind, to lay it down as a principle upon this question, that the mind alone determines the acts of the will, as it does all its other operations.

If it be asked what advantage is gained by this change in the language usually employed upon this subject? For if it be admitted as a principle that the mind determines the will, must it not be by a previous act of volition, involving a similar absurdity to that which we have just rejected? I answer, by no means.—

Although the mind determines all our other voluntary operations by the agency of the will; yet it does not thus determine the acts of the will. An act of the will is the determination of the mind with regard to some other object; not with regard to itself. The volitions of the mind are the effect of its own internal energy, not by a previous volition, but by an original, innate power over its own actions, of which every man who reflects upon himself is conscious, but which, like all the other primary perceptions, and operations of our nature, it is not easy, perhaps not possible, to express in words, except by identical propositions.

But if the mind is determined in its volitions by the influence of motives, will not the same consequences follow as have been shewn to result from the determination of the will by the same means? The will being merely an act, without the power of deliberation or resistance, must implicitly obey, according to its nature, the power which governs it. But the soul being endowed with the faculty of deliberating, judging, comparing, and estimating motives before it acts, demonstrates in the exercise of this power the freedom of its actions. If motive necessarily govern the mind, then the present motive at each instant, when there is none stronger to counterbalance it, or that among several motives which has any surplus of strength above its antagonists, must immediately, and antecedently to all deliberation, determine its action. But the exercise of its deliberative powers affords sufficient proof, that it still possesses the faculty of commanding its own actions. True it is, the mind seldom or never acts without some present motive, that is, without some end in view at the time, although Dr. Reid has rendered it probable that, on many occasions, it forms determinations without motive, by the immediate energy of its own self-control; yet no one motive, nor any assemblage of motives, has power to compel it to act in this or that particular direction. We can still deliberate, compare, judge, reason, concerning their respective value, and the degree of influence which they ought to possess. And when, at length, we yield to the influence of any one, we feel that we yield it a free homage; we can resist it; we are sensible of a power to follow the leading or impulse of any other motive within the contemplation of the mind; or even of any which, though not present, we can call up at pleasure. Thus, though always situated in the midst of various motives, addressed to the principles of appetite, affection, passion, duty, prudence, interest, pleasure, yet are we always able to judge among them with freedom, and to admit or reject them at pleasure. The mind is placed as a judge listening to the pleas of different advocates, and when he has heard them, deciding with magisterial authority between them.

If it be asked, what influence, then do motives possess over the determinations of the mind ?—Only a moral and persuasive influence. Inclination, or duty present, on one side, or on the other, their respective claims which are, in no case irresistible, unless we may, in some instance, except the effects of violent passion, or of inveterate habit, when the mind contemplates, weighs them, and on the result forms its resolution ; a resolution which on all the common occasions of life, it forms with promptness ; on others, with more deliberation ; but on all with perfect freedom.—Some writers, among whom we may name with distinction Priestly and Helvetius, represent human nature, even in the exercise of its moral and rational powers as so entirely mechanical, that in the whole process of reasoning, no less than in the decisions of the will, it is subject to the certain, though unconscious control of necessity. The language of others seems to admit of freedom in the exercise of our powers, of deliberation and judgment, but when the decision of the mind is made up, that is, when the motive is completely formed, then the correspondent act of the will must necessarily ensue. They compare the will to a balance in which the least preponderance of weight must turn the scale. And, if it were possible that motives perfectly equal in all respects, could be thrown into it, then it must be suspended in total inaction, like the school-men's ass between two bundles of hay.——All this subtlety of reasoning and deduction, I am persuaded, is contrary to experience, and to our natural feelings of liberty. This, indeed, is not denied by many of the most stenuous advocates of the necessitarian philosophy ; though, like lord Kaims, they say, the sense of liberty is only a delusive feeling, implanted by the Author of nature, more effectually to accomplish the purposes of our own moral machinery.

In the discussion of every subject, we should endeavour to fix in the beginning, some clear and determinate principles, that may lay a firm foundation on which our reasonings, and conclusions may rest. Our present subject, although it has been much embarrassed by erroneous hypothesis, and by subtle and abstruse speculations, affords some elementary propositions as precise and clear as those of any metaphysical question whatever. A few of these you will permit me here to state, giving them a very brief illustration, as it is not my intention to go into an extensive investigation of this much-agitated question, but only to open such an introduction to it as may assist your future enquiries.

In the first place, it is acknowledged that, in the various operations of the mind in which the influence of the will is concerned, we are usually sensible of the solicitation of some motive more gentle, or more powerful; that is, in every thing that we do, we have commonly some end in view,—the gratification of some propensity, or affection,—the indulgence of some inclination,—or obedience to some dictate of reason or of conscience.

In the next place, although these motives prompt to action, and, in many cases, direct the tenor of our actions, yet do we never perceive that they impose upon the mind any necessary constraint in acting. This is a subject on which experience must be the sole test of truth. No speculative or abstracted deductions of reasoning, should ever be permitted to establish a conclusion in opposition to the simple and obvious perceptions of our own consciousness. For whatever be the action to which we are solicited, and by whatever strength of motive we are drawn, we find, unless it be in some paroxysms of violent passion, that we are able to suspend acting; we can act in a manner directly contrary to the attraction of the primary motive.—It has been objected to the argument which we would derive in favour of liberty from the power of suspending or altering any of our actions, that it does not in the least impair the principle of necessity; for the new act is the effect of some new motive, if it were only to make an experiment of our own power, which now, in its turn possesses the necessitating influence.—I answer, that if the motive to this suspending act, were to make trial of our own power, the experiment surely has been completely successful. But if the advocate of necessity rests the decision of the question on the necessary force of this last motive, here also his argument fails; for again we can suspend the action, and again, and again, as often as the trial is made. And although liberty does not consist in suspending or changing the course of an action merely for the sake of exercising our self-command: yet the power of suspension or of change which we always feel that we possess, whenever we please to exert it, is a decisive proof that the mind, in acting, is not subject to the constraints of necessity; but, on the contrary, is perfectly free in yielding to the persuasive influence of any motive.

In the third place, the mind has the power of beginning action, or exerting the acts of its will by its own intrinsic energy. Surrounded by an infinite variety of motives in the structure of the world, in the state of society, and in the propensities, dispositions, and inclinations of our own nature, it has power to choose among them at pleasure: it can even change, at the slightest command of its will, the train of motives which it will at any time suffer to be present to its view. All this it does by its own inherent self-command. Motives may incite and awake the mind into action; but they are subject to the control of the mind. And this control it exercises, not, as I have before said, by any previous act of volition, but by that internal energy and power which the mind possesses over the will; of which every man who reflects upon himself must be conscious, but which he cannot in any other way explain but by referring to that common feeling of human nature. After taking a survey of the motives before it, and contemplating them as far as it deems necessary to forming a decision, it resolves: that resolution is its will; in which it acts like a master who has power to resolve in different ways, concerning the objects of its choice, not like a slave who is constrained to reslove only in one way.

(To be concluded in the next.)

REFLECTION.

"I was meditating yesterday upon Death, till I felt myself amazed how one could ever think of conversing upon any other subject, and yet it is almost the only subject that is never treated of in conversation farther than a mere uninteresting fact. Were any number of persons intended to embark for a distant unknown country, of whom *some* may be called upon to-morrow, and *all* must be called thither soon, would they not, whenever they met as friends and fellow travellers, be inquiring amongst themselves how each was provided for the journey; what accounts each had heard of the place; the terms of reception; what passports; what recommendations; what interests and hopes each had secured; what treasures remitted; what protection insured; and excite each other to despatch what yet was possible to be done, and might to-morrow be irretrievably too late? Methinks it would sit pleasingly on the mind, when a friend was vanished out of this visible world, to have such conversations to reflect upon! What astonishing scenes are now opened to the minds of many with whom a few months ago we used familiarly and triflingly to converse! with whom we have wasted many an inestimable hour! What clear views have they *now* of those great and important truths, for which the foolish bustle of this world leaves scarce any place in the immortal mind!"

ON DEVOTION.

(*From Letters to a Young Lady: by the Rev. Mr. Bennett.*)

Devotion, considered simply in itself, is an intercourse between us and God; between the supreme, self-existent, inconceivable Spirit, which formed and preserves the universe, and that particular spirit with which, for awful reasons, he has animated a portion of matter upon earth, that we call man. It is an act in which the soul divests itself of outward things; flies into heaven, and pours forth all its wants, wishes, hopes fears, guilt or pleasures, into the bosom of an Almighty Friend. Though this devotion in its first stages, may be a wearisome or insiped exercise, yet this arises merely from the depravity of our nature, and of our passions. A little habit will overcome this reluctance. When you have fairly entered on your journey, "the ways of this wisdom will be ways of pleasantness, and all its paths peace." True devotion, doubtless, requires a considerable degree of abstraction from the world; hence modern Christians treat it as a vision; hence many modern writers have little of its unction. But it glows in the Scriptures; it warms us in the fathers; it burned in an Austin, and in many of those persecuted martyrs who are now with God. That we hear little of this true devotion, is not wonderful; it makes no noise in the circles of the learned or elegant. Under a heap of worldly cares, we smother the lovely infant, and will not let it breathe. Vanity, ambition, pleasure, avarice, quench the celestial fire; and these, alas! are too much the gods of mortals. Ever since the world began, writers have been amusing us only with shadows of this piety, instead of giving its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages persecution; an august temple, or splendid imagery, which had little connexion with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and abtruded a spurious offspring on the world, instead of this engaging child of Reason and Truth; whilst the lukewarm have rested in a few outward duties, which have had no vigour; and as they sprung not from the heart, have never entered the temple of the Most High. Real piety is of a very different, and a much more animated nature. It looks up to God; sees, hears, feels Him in every event, in every vicissitude, in all places, in all seasons, and upon all occasions. It is faith, substantiated by mental enjoyment; it is theory, vivified by experience; it is heaven transplanted into the human bosom; it is the radiance of the Divinity, warming and encircling man; it is spiritual sense, gratified by spiritual sensations. Without this, all ceremonies are inefficacious. Books, prayers, sacraments, and meditations, are but a body without a soul, a statue without animation.

That man is capable of such an intercourse with his Maker, there are many living witnesses to prove. God is a Spirit; so is the mind. Bodies can have intercourse; so can souls. When minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise; sin interrupted it, and holiness must restore it. To a soul thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye, as the falling of the dew; but not less refreshing to its secret powers, than that is to vegetation. The primitive saints are describing this when they speak of their transports. David felt it, when he longed for God "as the hart panteth after the water-brooks." St. Paul knew it, when he gloried in his tribulations. It was embodied in him, when he was carried up into the third heaven, and heard things impossible to be uttered. St. Stephen was filled with it, when he saw the heavens open, and prayed for his murderers. By it martyrs were supported, when they were stoned and sawed asunder. And until we feel it in ourselves we shall never fully know how gracious the Lord is. If you can acquire this spiritual abstraction, you will at once have made your fortune for eternity. It will be of little moment, what is your lot on earth, or what the distinguishing vicissitudes of your life. Prosperity or adversity, health or sickness, honour or disgrace, a cottage or a crown, will all be so many instruments of glory. The whole creation will become a temple. Every event and every object will lead your mind to God; and in his greatness and perfection you will insensibly lose the littleness, the glare and tinsel, of all human things.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

EXTRACT FROM THE REPORT OF THE COMMITTEE FOR THE MANAGEMENT OF THE MISSIONS UNDER THE DIRECTION OF THE METHODIST CONFERENCES.

(Concluded from page 319.)

BAHAMAS.—" *New Providence.* Our society in this island is in a prosperous state: many experience and evidence a state of justification: several white persons have this year been added to our body; others have died happy in God. The members in society are in general lively, and zealous in the cause of Christ, and appear to be seeking a full conformity to the will of God. Our people at large seem to be nothing terrified by their adversaries, " but endure as seeing him who is invisible."

Eluthera.—" In the beginning of the year, this circuit afforded a pleasing prospect of success, and many were quickened, and others added to society the first quarter; but on account of brother Ward's long affliction, and the necessity he was under of leaving his circuit, and coming to New Providence for medical aid, the societies suffered materially. Notwithstanding, we have reason to believe the knowledge of the essential doctrines of Christianity is increasing among them. The road between the settlements being now finished, we trust it will greatly facilitate the visits of the preacher."

Harbour Island.—" The societies on this island and circuit are in a prosperous state: God has been exceedingly gracious to them in the past year, and great numbers have been brought " into the liberty of the children of God," or are earnestly seeking that unspeakable blessing. And although, from the revival which attended the ministry of our worthy brother Ward, an increase of numbers was not expected, yet, in this respect, God has also been graciously pleased to bless us; and we are happy to say, our present prospects afford us pleasing anticipations of great good being done in the ensuing year."

"*Abaco* having been visited by brothers Ward and Head, and the seeds of the Gospel sown there, it has excited an ardent desire in many to seek "the knowledge of salvation by the remission of sins." The society is very small, occasioned by the absence of the preacher; but, from the constant attendance of the people on divine worship, we have reason to think, if a preacher were stationed there, it would not be long before there would be a good society."

"*Long Island* has been without any minister for many years. There are many who are willing to hear and attend to the word of truth; but there are others who see no excellency in it; yet there seems to be a door opening for the spread of the Gospel; and, if possible, it should be visited by the brethren; and should a barrier or two be removed, there would be work enough for a missionary, and no doubt but seals would be added to his ministry."

	Whites.	Coloured & Blacks.	Total.
New Providence	73	335	408
Eleuthera	265	54	319
Harbour Island	211	189	400
Abaco	12	2	14
Long Island	1	4	5
Total in the Bahamas	562	584	1146

In some of the Islands the societies have decreased, owing partly to the fluctuation to which societies of negroes are subject, under a strict discipline, partly to opposition, and, in one or two instances, to large removals, from the depression of commerce; but in others the increase has been unprecedented. In Jamaica, though, independent of the act to which allusion has been made, the freedom of worship is very limited, and the complement of missionaries not complete; the increase to the societies has been near 1000, with access to new and promising fields of labour. In Antigua, the increase is 1000; in Demerara, 600; and in the

Bahamas, in the midst of restraint and difficulty, the number is above that of the last year. This favourable state of the mission calls for additional gratitude, when it is considered that the societies have been deprived of their full share of missionary care by the death, at an early period of the year, of four active and useful missionaries, who fell victims to their labours and the diseases incident to those climates. They, however, honoured the missionary cause in life and death; and the donation of 100*l.* sterling to the widow of Mr. Burgar, from the parish of St. Thomas, Jamaica, voted at a meeting of the magistrates and vestry as a token of respect for the memory of her husband, is a pleasing proof that Jamaica has many respectable inhabitants who value the Gospel, and appeciate the pious zeal of those who hazard their health and life to teach it to their negroes.

Besides the new stations in Jamaica, the island of *Barbadoes* offers encouragement for a new trial, and the appointment of a missionary. Mr. Westerman, appointed by the last Conference, was prevented from proceeding there by other arrangements which it was necessary to make for the supply of a more promising station. The society is in number not more than 28, and the old chapel in a state of decay. Mr. Woolley has, however, lately visited this island, hitherto the almost only exception to the success of the efforts of our missionaries in the West Indies, and proposes the erection of a new chapel, to which one benevolent gentleman of the island has promised 100*l.*

Tobago has not hitherto appeared upon our list of West India missions; but having been recommended to the Committee by Messrs. Brown and Catts, who made a short stay there on their way to St. Domingo, it was lately visited by Mr. Woolley, under the direction of the Antigua District Meeting; and offers sufficient encouragement for the immediate appointment of a missionary. The fact that there is but one minister in the colony, shews sufficiently the necessity of extending help to its lost population, many of whom are "perishing for lack of knowledge." The intention has been warmly encouraged by some of the principal gentlemen of the island, who, influenced by their regard to religion, and the moral interests of the negroes, have offered subscriptions, in support of the mission, so liberal as to warrant the hope that the work there may be conducted with trifling expense to the Mission Fund.

To the supply of new stations in the West Indies, and the places of the missionaries who have died, or returned home, a considerable number of new missionaries will be requisite; and the Committee are happy to state, that, notwithstanding the reproaches, labours and hazards of that mission, no failure in the supply of qualified missionaries is anticipated. Still, through the influence of Him whose Spirit alone kindles the true flame of missionary zeal, a sufficient number are offering themselves for this service; and others, who had served their appointed time in the islands, now in the ministry at home, have again proposed themselves to re-enter the same field, and to fill up the ranks of those who have fallen in the glorious warfare.

The intelligence from the two missionaries sent out since the last Conference to the republican part of the island of St. Domingo is of a very interesting nature. Their first impressions on entering a country where the superstitions of popery had been merely superinduced upon the ignorance of paganism, without being accompanied with a just knowledge of Christianity, were somewhat discouraging, and especially as for a few of the first weeks they spent in the island, they were rendered unable, by attacks from fever, from entering upon their work.* Their recent letters are, however, written under cheering anticipations of being able to effect, in some good degree, the great objects of their mission. The freedom of religious worship guaranteed by the laws, the respect paid by the people to every form of religion, and the earnest and attentive manner in which the congregations listen to the preaching of the word of God, are all encouraging circumstances, and warrant the hopes which the Committee have indulged, that Divine Providence may make use of the brethren there to communicate the important blessings of religious knowledge to a people whose civil condition is rapidly advancing, under a liberal government and an enlarging commerce. " Our congregation," says Mr. Brown, in a letter dated Port au Prince May 30, 1817, "fills the house, and covers the pavement before it; and if sighs, tears and groans are marks of their being affected, these we witness. Very often they response to what we say in our sermons. Two or three Sundays ago, preaching on Luke xxiv. 46, 47, towards the close, wishing to rivet the word on their minds, I addressed them: " Do you think, my friends that we have come here to publish a lie ?" Instantly, " No, no !" echoed from every quarter. Taking advantage of this declaration, I proceeded to insist on our total depravity and guilt; on the absolute necessity of repentance and remission of sins; and pointed them to Jesus Christ as the only Saviour; whilst, " Yes, yes !" was reiterated at the close of almost every sentence. 'Tis pleasing to see a numerous congregation; 'tis pleasing to see our hearers deeply attentive, and moved with what is delivered; but short of their conversion we cannot be satisfied. However, when their profound ignorance of the leading principles of religion, together with their superstitions, are taken into the account, conversions can hardly be expected as the work of a day. That many of their hearts are touched, I have no doubt. We frequently receive proofs of their affection.

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* Mr. Brown writes, "We first set foot on this ground February 7, 1817. Port au Prince covers as near as I can guess, about a square mile. The inhabitants may amount to about 20,000. They are frenchified in their manners; but, without exception, taken in whole, the most *religious* people I ever saw. It is true, many of them do not know what a New Testament is; and others, the more sensible, seem to have no idea that it is a divine book, and contains the words of eternal life. They have public market on Sundays, plays, &c. Marriage is neglected; fornication and adultery are common, and the place is noted for thieving; yet I have hardly conversed with any who would not assert and maintain, "*Je suis bon Chretien, bien bon Chretion.*" Popery has reigned in this place undisturbed.— The people have been trained up in its mummeries; and whatever their actions may have been, after confession, doing penance, repeating prayers, &c. they look upon themselves as immaculate.

"We were a full fortnight after our arrival before we had a positive answer from the President; and before we had this we could not begin our labours in public. The reason of this delay was, that his Excellency was in the country, he and his family having been very sick. In the mean time I caught a fever, which laid another barrier in our way; and it was not till the third Sunday, March 2, that brother Catts opened his mission in public. We have hired a house: one large room which is our chapel, and two small ones. Last Friday night we were crowded; and the last two Sundays, whilst I preached at home, Mr. Catts preached at the house of a person who kindly visited him during his illness. We purpose trying the open air shortly. We have distributed a large number of tracts; but it pains us that we can get so few copies of the Scriptures circulated. The worth of these is altogether unknown by most in this place. Brother Catts has twice visited a place in the country, *Croits des Bouquets*, where he has met with the most flattering reception. From a pulpit of stone, under a tree, with the Commandant of the place at his side, a file of soldiers round the congregation, to the deeply attentive inhabitants he declared the faithful saying, 1 Tim. i. 15. The Commandant then gave an address, enforcing what he had said. The peo gave a shout of approbation.

" A large place has now become necessary. We have one in view, and have been considering how to meet the additional expense. This is the plan we propose: 1. To beg among the gentlemen here for money to fit it up for the two-fold purpose of a school and chapel. 2. To found a school on the Lancasterian plan.

" By the laws of the republic no *white* can own property, or exercise any office. We thought it necessary to lay our proposals before the President: we insert his answer."

"*Port au Prince, May* 27, 1817.

" Alexander Petion, President of Hayti, to Messrs. John Brown and James Catts.

" Gentlemen,

" I have received your letter, of the 14th inst. requesting my permission to establish a school here on the Lancasterian plan, and to receive for that purpose those contributions which the inhabitants of this capital are disposed to afford you.

"Agreeably to your desires, I hasten to grant you the authority you request; and I shall witness with pleasure your project crowned with the success which it merits, being fully convinced that education raises man to the dignity of his being, and contributes to render him happy in society.

"As to the exercise of your religion, the 49th Article of our Constitution provides for freedom of worship; and, therefore, nothing will prevent you, while acting in conformity to the law established for all, from discharging the pious duties of the mission committed to your trust. I shall willingly do all that lies in my power, Gentlemen, to prove to the honourable Society whose missionaries you are, how much I am flattered by the selection which it has made of you, and how much I desire to concur with them in promoting the happiness of my fellow men.

"Apply to me with confidence on all occasions in which I can be of service to you, and receive the assurance of my perfect consideration. PETION."

The committee have reason to expect an equally favourable opening to another part of this important island, which they have resolved to embrace as soon as suitable persons can be obtained for the enterprize.

For the Methodist Magazine.

A SHORT ACCOUNT OF A CAMP-MEETING HELD AT COW-HARBOUR, LONG ISLAND, WHICH COMMENCED AUGUST 11th, 1818.

An unusual number of people were assembled on Tuesday, when the exercises began under the most favourable auspices. The word of the Lord which was delivered, was received by the people with apparent eagerness and delight. Great peace and harmony prevailed; and the prayers of God's people were fervent and incessant. In the evening there were some conversions.

There were between forty and fifty sloops in the harbour; and it was judged that there were from six to eight thousand people on the encampment; and what was most desirable, great order and solemnity prevailed.

According to the order of the meeting, the people, this night, retired to rest at ten o'clock. The next morning opened a delightful prospect to a contemplative mind. The rising Sun in the east, darting his lucid beams through the grove, which was now rendered vocal by the voice of morning prayer in the several tents, announced the superintending care, and proclaimed the majesty of Him who maketh his *Sun to rise on the evil and on the good*. The gentle zephyrs softly whispering through the foliage of the beautiful grove, now consecrated to God, was an expressive emblem of that divine Spirit, which so sweetly filled the soul, and tranquilized all the passions of the human heart. Not a turbulent passion was permitted to interrupt the sacred peace and divine harmony which the heavenly dove had imparted to God's beloved people. The exercises of this day were solemn, impressive, and divinely animating. The falling tear from many eyes witnessed the inward anguish which was produced in the hearts of sinners by the word of eternal truth. Those trembling sinners, groaning under the weight of their sins, were encircled by God's people, and lifted to His throne in the arms of faith and prayer. Some were disburthened of their load; and their shouts of praise testified that Jesus had become their friend.

The departure of the Sun under the western horizon indicated the time to have arrived for the intelligent creation to loose themselves once more in

"Tir'd nature's sweet restorer, balmy sleep."

But while some obeyed the impulse of nature, and suffered the soft slumbers of the evening shades to lock up their external senses, others, animated by the love of God, and attracted by the sympathetic groans of wounded sinners, whose piercing cries ascended to heaven, committing themselves to the protection of God, assembled in groups, and united their petitions and intercessions to Almighty God, in behalf of themselves, and their mourning fellow creatures. Neither did they labour in vain; for some of these mourning penitents emerged into the liberties of the Gospel. About midnight I was attracted by the shouts of an intimate friend, who had been for some time overwhelmed upon the stand with the power of God. In company with some of the young disciples of Christ, I drew near, while he proclaimed the wonders of redeeming love. I at first looked on with the criticising eye of cool philosophy, determined not to be carried away with passionate exclamations. Bracing myself as much as possible, I was resolved my passions should not get the ascendency over my judgment. But in spite of all my philosophy, my prejudice and my resistance, my heart suddenly melted like wax before the fire, and my nerves seemed in a moment relaxed. These devout exercises were finally interrupted by a shower of rain—but the showers of grace descended so plentifully that sleep could not be persuaded to visit many of our eyes. So we sung,

"With thee all night I mean to stay,
And wrestle till the break of day."

This many did.

The next day was remarkable on account of the presence of *Him who dwelt in the bush.* The sermons were pointed, lively, and solemn. The prayers were ardent, faithful, and persevering. The singing melodious, and calculated to elevate the mind to the third heavens. The shouts of redeeming love were solemnly delightful: and the cries of penitent sinners, deep and piercing.

Notwithstanding the almost incessant labours of the last twenty-four hours, when night came on many seemed determined not to intermit their religious exercises. Their souls knit together by divine love, they persevered in their prayers and exhortations; some heavy laden sinners, delivered from their sins, were enabled to praise God for his pardoning mercy.

Friday was the day appointed to close our meeting. It had been unusually solemn, and profitable to many, very many souls; and the hour of separation was anticipated with reluctance. The exercises of this day were attended with an uncommon manifestation of the power and presence of God. The mournful cries of penitent sinners, were many and strong: and the professors of religion were ardently engaged in praying for them: and not a few were groaning for full redemption in the blood of the Lamb. While engaged in this exercise, some of the preachers were baptized afresh with the *Holy Ghost and fire;* and their cup run over with love to God, and to the souls of men.

After the meeting was closed, circumstances rendered it expedient, for the people from New-York, and some others, to remain on the ground another night. This news was received by most of the people with delightful sensations. Indeed the place had become a sanctified *Bethel* to our souls.

At six o'clock, P. M. the people were summoned to the stand for preaching. The Preacher who was to address them, after singing and prayer, read the following text; *God who at sundry times, and in divers manners, spake in time past unto the Fathers, by the prophets, Hath in these last days spoken unto us by his Son.* He was so filled with a sense of the overwhelming presence of God, that he could only say, "It is a good time—I feel it is a good time."—Not being able to proceed, he simply repeated the text, changing the latter part of it thus, *hath spoken unto* YOU *by his Son;* "and therefore there is no need for me to say any thing"—and he sat down bathed in tears. These words were like a two-edged sword—They seemed to penetrate every heart; and tears, sobs and groans, shaking and trembling were beheld in every direction. A preacher, standing near one of the tents, perceiving his situation, went on the stand, took the text which had been read, and made some observations upon it, which were attended with divine authority, and with the unction of the Holy One. Many fell to the ground under the mighty power of God, while the shouts of the redeemed seemed to rend the heavens, and to be carried on the waves of the undulating air to the distant hills—and in their rolling melody proclaimed the praises of Him who sits upon the Throne, and of the Lamb.

This was one of the most awfully solemn scenes my eyes ever beheld. Such a sense of the ineffable Majesty rested upon my soul, that I was lost in astonishment, wonder, and profound adoration. Human language cannot express the solemn, the delightful, the deep and joyful sensations which pervaded my soul. Nor me alone. It was a general shower of divine love. It seemed as if the windows of heaven were opened, and such a *blessing poured out that there was scarcely room to contain it.*—The glory of the God-Man shone with divine lustre all around, and filled every believing heart. Singing, prayer, and exhortation were continued more or less until three o'clock next morning, the hour appointed to prepare to leave the consecrated ground. Many were the subjects of converting grace; and great was the joy of the happy Christians.

About eight o'clock, A. M. Saturday, those of us from the city, embarked in the Steam-boat Connecticut, Capt. Bunker, (whose polite attention deserves our warmest thanks.) It seemed like leaving the place of the divine *Shekinah*, and going into the world again—but still, the presence of our God rested upon us.

I trust the fruits of this Camp-meeting will be extensively witnessed. Not only sinners were awakened and converted, but very many believers were quickened, the work of grace was deepened in their hearts; and some who had been languid in their spiritual enjoyments, formed resolutions to be entirely devoted to God. May they never violate their solemn vow, nor suffer their serious impressions to be effaced. Let no vain amusement, no trifling company, nor any worldly concern divert your attention, ye young professors of religion, or ever efface from your minds those solemn impressions of God, and of his goodness you have received.

The writer of this imperfect sketch, feels as if he should praise God in eternity for this Camp-meeting. What a sacred fire has been kindled at this holy altar. May many waters never extinguish it. It is not a transient blaze, or a sudden extacy. No; my soul bows with submission to my God, and thankfully acknowledges the continuance of his loving kindness. The bare recollection of that solemn pause—when Jesus spoke—with a voice more melodious than all the harps of the muses—fills my soul with solemn delight.

Some times when I have indulged in the cool speculations which worldly prudence would suggest, so many objections have been raised in my mind against Camp-meetings, that I have been ready to proclaim war against them: but those objections have uniformly been obviated by witnessing the beneficial effects of these meetings, while attending them. My theories have all been torn to pieces while testing them by actual experiment—but never more effectually than by this last. This is more convincing than all the arguments in the world. What I *experience* I *know;* and hundreds of others, equally competent to decide, would, were they called upon, bear a similar testimony. O ye happy souls, who were bathed in the love of God, at this meeting! May you ever evince to the world by the uniformity of your Christian conduct, that such meetings are highly useful.

An indescribable pleasure is even now felt from reviewing those moments of solemn delight, while our kindred spirits, attracted by the love of Jesus Christ, joyfully adored the God of our salvation. May such seasons of refreshing often return.—O! the depth of redeeming love.

"Angel minds are lost to ponder,
Dying love's mysterious cause."

One thing which contributed greatly to the promotion of the cause of God at this meeting, was the order and regularity which prevailed. There was little or no disturbance from spectators; and but little confusion in any of the religious exercises. Sometimes, indeed, the ardor of the mind, when powerfully operated upon by the Spirit of God, would lead it to break over the bounds of moderation; but in general the exercises were conducted with much decorum and regularity. Hymns were selected which were solemn and impressive; and the prayers and exhortations, as well as the preaching, all indicated that the mind was under the direction of grace.

How many were brought to the experience of redeeming grace, cannot be correctly ascertained; but the number must have been very considerable. New-York, as well as other places, will, I trust, be greatly profited by means of this meeting. A general quickening is already witnessed, and some sinners have been awakened and converted since our return—May their numbers be continually multiplied. EVANGELUS.

THE

METHODIST MAGAZINE.

FOR OCTOBER, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 328.)

119. The next piece in the succession of Christian writers, is the undoubted epistle of Clement, the bishop of Rome, to the church of Corinth, and who, by the concurrent voice of all antiquity, is the same Clement who is mentioned in the epistle to the Phillippians, as the fellow-labourer of Paul. It is written in the name of the church of Rome, and the object of it is to compose certain dissentions which had arisen in the church of Corinth. It was out of his way to enter into any thing like a formal narrative of the miraculous facts which are to be found in the evangelical history. The subject of his epistle did not lead him to this; and besides, the number and authority of the narratives already published, rendered an attempt of this kind altogether superfluous. Still, however, though a miracle may not be formally announced, it may be brought in incidentally, or it may be proceeded upon, or assumed as the basis of an argument. We give one or two examples of this. In one part of his epistle, he illustrates the doctrine of our resurrection from the dead, by the change and progression of natural appearances, and he ushers in this illustration with the following sentence: "Let us consider, my beloved, how the Lord shows us our future resurrection perpetually, of which he made the Lord Jesus Christ the first fruits, by raising him from the dead." This incidental way of bringing in the fact of our Lord's resurrection appears to us the

strongest possible form in which the testimony of Clement could have come down to us. It is brought forward in the most confident and unembarrassed manner. He does not stop to confirm this fact by any strong asseveration, nor does he carry, in his manner of announcing it, the most remote suspicion of its being resisted by the incredulity of those to whom he is addressing himself. It wears the air of an acknowledged truth, a thing understood and acquiesced in by all the parties in this correspondence. The direct narrative of the evangelists gives us their original testimony to the miracles of the gospel. The artless and indirect allusions of the apostolic fathers, give us not merely their faith in this testimony, but the faith of the whole societies to which they write. They let us see, not merely that such a testimony was given, but that such a testimony was generally believed, and that too at a time when the facts in question lay within the memory of living witnesses.

120. In another part, speaking of the apostles, Clement says, that "receiving the commandments, and being filled with full certainty by the resurrection of Jesus Christ, and confirmed by the word of God, with the assurance of the Holy Spirit, they went out announcing the advent of the kingdom of God."

121. It was no object, in those days, for a Christian writer to come over the miracles of the New Testament with the view of lending his formal and explicit testimony to them. This testimony had already been completed to the satisfaction of the whole Christian world. If much additional testimony has not been given, it is because it was not called for. But we ought to see that every Christian writer, in the fact of his being a Christian, in his expressed reverence for the books of the New Testament, and in his numerous allusions to the leading points of the gospel history, has given as satisfying evidence to the truth of the Christian miracles as if he had left behind him a copious and distinct narrative.

122. Of all the miracles of the gospel, it was to be supposed, that the resurrection of our Saviour would be oftenest appealed to; not as an evidence of his being a teacher,—for that was a point so settled in the mind of every Christian, that a written exposition of the argument was no longer necessary,—but as a motive to constancy in the Christian profession, and as the great pillar of hope in our own immortality. We accordingly meet with the most free and confident allusions to this fact in the early

fathers. We meet with five intimations of this fact in the undoubted epistle of Polycarp to the Phillippians; a father who had been educated by the apostles, and conversed with many who had seen Christ.

123. It is quite unnecessary to exhibit passages from the epistles of Ignatius to the same effect, or to pursue the examination downwards through the series of written testimonies. It is enough to announce it as a general fact, that, in the very first age of the Christian church, the teachers of this religion proceeded as confidently upon the reality of Christ's miracles and resurrection in their addresses to the people, as the teachers of the present day: Or, in other words, that they were as little afraid of being resisted by the incredulity of the people, at a time when the evidence of the facts was accessible to all, and habit and prejudice were against them, as we are of being resisted by the incredulity of an unlettered multitude, who listen to us with all the veneration of a hereditary faith.

124. There are five apostolic fathers, and a series of Christian writers who follow after them in rapid succession. To give an idea to those who are not conversant in the study of ecclesiastical antiquities, how well sustained the chain of testimony is from the first age of Christianity, we shall give a passage from a letter of Irenæus, preserved by Eusebius. We have no less than nine compositions from different authors, which fill up the interval betwixt him and Polycarp; and yet this is the way in which he speaks, in his old age of the venerable Polycarp, in a letter to Florinus. "I saw you, when I was very young, in the Lower Asia with Polycarp. For I better remember the affairs of that time than those which have lately happened; the things which we learn in our childhood growing up in the soul, and uniting themselves to it. Insomuch, that I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and his discourses to the people; and how he related his conversation with John and others who had seen the Lord; and how he related their sayings, and what he had heard from them concerning the Lord, both concerning his miracles and his doctrines, as he had received them from the eye-witnesses of the Word of Life: all which Polycarp related agreeably to the Scriptures. These things I then, through the mercy of God toward me, dili-

gently heard and attended to, recording them not on paper, but upon my heart."

125. Now is the time to exhibit to full advantage the argument which the different epistles of the New Testament afford. They are, in fact, so many distinct and additional testimonies. If the testimonies drawn from the writings of the Christian fathers are calculated to make any impression, then the testimonies of these epistles, where there is no delusion, and no prejudice in the mind of the inquirer, must make a greater impression. They are more ancient, and were held to be of greater authority by competent judges. They were held sufficient by the men of these days, who were nearer to the sources of evidence; and they ought, therefore, to be held sufficient by us. The early persecuted Christians had too great an interest in the grounds of their faith, to make a light and superfical examination. We may safely commit the decision to them; and the decision they have made is, that the authors of the different epistles in the New Testament were worthier of their confidence, as witnesses of the truth, than the authors of those compositions which were left out of the collection, and maintain, in our eye, the form of a separate testimony. By what unaccountable tendency is it, that we feel disposed to reverse this decision, and to repose more faith in the testimony of subsequent and less esteemed writers? Is there any thing in the confidence given to Peter and Paul by their cotemporaries, which renders them unworthy of ours? or is the testimony of their writings less valuable and less impressive, because the Christians of old have received them as the best vouchers of their faith?

126. It gives us a far more satisfying impression than ever of the truth of our religion, when, in addition to several distinct and independent narratives of its history, we meet with a number of contemporaneous productions addressed to different societies, and all proceeding upon the truth of that history, as an agreed and unquestionable point amongst the different parties in the correspondence. Had that history been a fabrication, in what manner, we ask, would it have been followed up by the subsequent compositions of those numerous agents in the work of deception? How comes it, that they have betrayed no symptom of that insecurity, which it would have been so natural to feel in their circumstances? Through the whole of these epistles, we see nothing like the awkard or embarrassed air of an impostor. We see

no anxiety, either to mend or to confirm the history that had already been given. We see no contest which they might have been called upon to maintain with the incredulity of their converts, as to the miracles of the gospel. We see the most intrepid remonstrance against errors of conduct, or discipline, or doctrine. This savours strongly of upright and independent teachers; but is it not a most striking circumstance, that, amongst the severe reckonings which St. Paul had with some of his churches, he was never once called upon to school their doubts, or their suspicions, as to the reality of the Christian miracles? This is a point universally acquiesced in; and, from the general strain of these epistles, we collect, not merely the testimony of their authors, but the unsuspected testimony of all to whom they addressed themselves.

127. And let it never be forgotten, that the Christians who composed these churches, were in every way well qualified to be arbiters in this question. They had the first authorities within their reach. The five hundred who, Paul says to them, had seen our Saviour after his resurrection, could be sought after: and if not to be found, Paul would have had his assertion to answer for. In some cases they were the first authorities themselves, and had therefore no confirmation to go in search of. He appeals to the miracles which had been wrought among them, and in this way he commits the question to their own experience. He asserts this to the Galatians: and at the very time, too, that he is delivering against them a most severe and irritating invective. He intimates the same thing repeatedly to the Corinthians; and after he had put his honesty to so severe a trial, does he betray any insecurity as to his character and reputation amongst them? So far from this, that in arguing the general doctrine of the resurrection from the dead, as the most effectual method of securing assent to it, he rests the main part of the argument upon their confidence in his fidelity as a witness. "But if there be no resurrection from the dead, then is Christ not risen. - - - - Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not." Where, we ask, would have been the mighty charm of this argument, if Paul's fidelity had been questioned; and how shall we account for the free and intrepid manner in which he advances it, if the miracles which he refers

to, as wrought among them, had been nullities of his own invention?

128. For the truth of the gospel history, we can appeal to one strong and unbroken series of testimonies from the days of the apostles. But the great strength of the evidence lies in that effulgence of testimony, which enlightens this history at its commencement—in the number of its original witnesses—in the distinct and independent records which they left behind them, and in the undoubted faith they bore among the numerous societies which they instituted. The concurrence of the apostolic fathers, and their immediate successors, forms a very strong and a very satisfying argument: but let it be further remembered, that out of the materials which compose, if we may be allowed the expression, the original charter of our faith, we can select a stronger body of evidence than it is possible to form out of the whole mass of subsequent testimonies.

129. Prophecy is another species of evidence which Christianity professes an abundant claim to, and which can be established on evidence altogether distinct from the testimony of its supporters. The prediction of what is future may not be delivered in terms so clear and intelligible as the history of what is past; and yet, in its actual fulfilment, it may leave no doubt on the mind of the enquirer that it was a prediction, and that the event in question was in the contemplation of him who uttered it. It may be easy to dispose of one isolated prophecy, by ascribing it to accident; but when we observe a number of these prophecies, delivered in different ages, and all bearing an application to the same events, or the same individual, it is difficult to resist the impression that they were actuated by a knowledge superior to human.

130. The obscurity of the prophetical language has been often complained of; but it is not so often attended to, that if the prophecy which fortels an event were as clear as the narrative which it describes, it would in many cases annihilate the argument. Were the history of any individual foretold in terms as explicit as it is in the power of narrative to make them, it might be competent for any usurper to set himself forward, and in as far as it depended upon his own agency, he might realize that history. He has no more to do than to take his lesson from the prophecy before him: but could it be said that fulfilment like this carried in it the evidence of any thing divine or miraculous? If the pro-

phecy of a prince and a Saviour, in the Old Testament, were different from what they are, and delivered in the precise and intelligible terms of an actual history, then every accomplishment which could be brought about by the agency of those who understood the prophecy, and were anxious for its verification, is lost to the argument. It would be instantly said, that the agents in the transaction took their clue from the prophecy before them. It is the way, in fact, in which infidels have attempted to evade the argument as it actually stands. In the New Testament, an event is sometimes said to happen, that *it might be fulfilled* what was spoken by some of the old prophets. If every event which enters into the gospel had been under the controul of agents merely human, and friends to Christianity, then we might have had reason to pronounce the whole history to be one continued process of artful and designed accommodation to the Old Testament prophecies. But the truth is, that many of the events pointed at in the Old Testament, so far from being brought about by the agency of Christians, were brought about in opposition to their most anxious wishes. Some of them were brought about by the agency of their most decided enemies; and some of them, such as the dissolution of the Jewish state, and the dispersion of its people amongst all countries, were quite beyond the controul of the apostles and their followers, and were effected by the intervention of a neutral party, which at the time took no interest in the question, and which was a stranger to the prophecy, though the unconscious instrument of its fulfilment.

131. Lord Bolingbroke has carried the objection so far, that he asserts Jesus Christ to have brought on his own death, by a series of wilful and preconcerted measures, merely to give the disciples who came after him the triumph of an appeal to the old prophecies. This is ridiculous enough; but it serves to shew with what facility an infidel might have evaded the whole argument, had these prophecies been free of all that obscurity which is now so loudly complained of.

132. The best form for the purposes of argument in which a prophecy can be delivered, is to be so obscure, as to leave the event, or rather its main circumstances, unintelligible before the fulfilment, and so clear as to be intelligible after it. It is easy to conceive that this may be an attainable object; and it is saying much for the argument as it stands, that this happiest illustra-

tion of the clearness on the one hand, and this obscurity on the other, are to be gathered from the actual prophecies of the Old Testament.

133. It is not, however, by this part of the argument, that we expect to reclaim the enemy of our religion from his infidelity; not that the examination would not satisfy him, but that the examination will not be given. What a violence would it be offering to all his antipathies, were we to land him, at the outset of our discussions, among the chapters of Daniel or Isaiah! He has too inveterate a contempt for the Bible. He nauseates the whole subject too strongly to be prevailed upon to accompany us to such an exercise. On such a subject as this, there is no contrast, no approximation betwixt us; and we leave him with an assertion (an assertion which he has no title to pronounce upon, till after he has finished the very examination which we are most anxious to engage him in,) that in the numerous prophecies of the Old Testament, there is such a multitude of allusions to the events of the New, as will give a strong impression to the mind of every enquirer, that the whole forms one magnificent series of communications betwixt the visible and the invisible world; a great plan, over which the unseen God presides in wisdom, and which, beginning with the first ages of the world, is still receiving new developements from every great step in the history of the species.

134. It is impossible to give a complete exposition of this argument without an actual reference to the prophecies themselves; and this would lead us far beyond the limits of our article. But it can be conceived, that a prophecy, when first announced, may be so obscure, as to be unintelligible in many of its circumstances; and yet may so far explain itself by its accomplishment, as to carry along with it the most decisive evidence of its being a prophecy. And the argument may be so far strengthened by the number, and distance, and independence, of the different prophecies, all bearing an application to the same individual and the same history, as to leave no doubt on the mind of the observer, that the events in question were in the actual contemplation of those who uttered the prediction. If the terms of the prophecy were not comprehended, it at least takes off the suspicion of the event being brought about by the controul or agency of men who were interested in the accomplishment. If the prophecies of the Old Testament are just in-

vested in such a degree of obscurity, as is enough to disguise many of the leading circumstances from those who lived before the fulfilment,—while they derive from the event an explanation satisfying to all who live after it, then, we say, the argument for the divinity of the whole is stronger, than if no such obscurity had existed. In the history of the New Testament, we see a natural and consistent account of the delusion respecting the Messiah, in which this obscurity had left the Jewish people—of the strong prejudices, even of the first disciples—of the manner in which these prejudices were dissipated, only by the accomplishment—and of their final conviction in the import of these prophecies being at last so strong, that it often forms their main argument for the divinity of that new religion which they were commissioned to publish to the world. Now, assuming what we still persist in asserting, and ask to be tried upon, that an actual comparison of the prophecies in the Old Testament, with their alleged fulfilment in the New, will leave a conviction behind it, that there is a real correspondence betwixt them; we see in the great events of the new dispensation brought about by the blind instrumentality of prejudice and opposition, far more unambiguous characters of the finger of God, than if every thing had happened with the full concurrence and anticipation of the different actors in this history.

(To be continued.)

BIOGRAPHY.

MEMOIR OF THE REV. JOHN ELLIOT.

(Continued from page 334.)

A few years before his dissolution, being left without an assistant in his ministry, he pressed his congregation to furnish themselves with a another pastor: and in his application to them, he said, "It is possible you may think the burden of maintaining two ministers may be too heavy for you; but I will deliver you from that fear; I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix upon any man that God shall make a pastor for you." But his church, in a handsome reply, assured him, that they would count his very presence worth a salary, when he should be so superannuated as to do them no further service.

His liberality to pious uses, both public and private, much exceeded the proportions of his comparatively little estate. He freely bestowed upon the poor many hundreds of pounds; and often did he press his neighbours, with forcible importunity, to join him in acts of beneficence. Never did a man of the world, whose heart was set upon wealth, embrace with more alacrity every opportunity of increasing his riches, than Mr. Elliot embraced every occasion that offered of relieving the miserable. He taught the good people of *Roxbury*, by precept, as well as example, to be charitable; and often did he, in their religious assemblies, use the most powerful arguments, to obtain collections for the relief of such necessitous persons, as had fallen under his observation. He felt all the meaning of that saying of the Lord Jesus, *It is more blessed to give than to receive.* The poor counted him their father; and in their necessities, repaired to him with filial confidence. He did not put off his charity to be put in his last will, but was his own executor. It has been remarked, that liberal men are often long-lived; and surely the great age of Mr. Elliot was agreeable to that remark. When his age had rendered him unfit for most of the employments which he had long attended to with vigour and delight, he was wont to say, on being asked, how he did? "Alas! I have lost every thing; my understanding leaves me, my memory fails me, my utterance fails me; but I thank God my charity holds out still, I find that rather grows than fails."

When any of his neighbours were in distress, he was like *a brother born for adversity*, and would visit and comfort them with a most fraternal sympathy: and many whole days of prayer and fasting did he prevail upon his pious neighbours to hold with him, in behalf of those whose calamities he deplored. It afforded him inexpressible pleasure that his wife had attained considerable skill in physic and surgery, by which she was enabled to dispense many safe and good medicines to the poor. In this work of charity, the worthy wife of Mr. Elliot did not labour in vain; for hundreds of sick, weak, and maimed persons had abundant cause to praise God for the benefit they received under her care. The good old gentleman, her husband, greatly encouraged her in that work of charity, and urged her to be serviceable to his greatest enemies. Never perhaps, had any man fewer than he! A man, from whom he had received the most abusive and irritating language, on account of something which he delivered from the pulpit, having received a dangerous wound shortly after, Mr. Elliot immediately sent his wife to cure him. Some time after his recovery, he went to Mr. Elliot's house, in order to express his gratitude to Mrs. Elliot for the successful method with which she had treated his complaint: and upon this occasion, the apostolic Elliot, who had well learned to overcome evil with good, instead of taking the least notice of the calumnies with which he had been loaded by that man, treated him with such kindness and hospitality, as greatly softened his resentment.

Mr. Elliot was a great enemy to all contention, and used every method which wisdom, grace, and prudence suggested, to extinguish the fires of animosity. When he heard any ministers complain, that certain individuals in their flocks were ungovernable, the strain of his answer was, "Brother, compass them! Brother, learn the meaning of these three little words, *bear, forbear, forgive*." When there was laid before an assembly of ministers, a bundle of papers which contained matters of difference and contention between some people whom Mr. Elliot wished to unite, by a mutual forgiveness of each other; he hastily threw the papers into the fire before them all, and with a burning zeal for peace, said, "Brethren, wonder not at what I have done; I did it on my knees this morning before I came among you." Such an excess, (if it was one,) flowed from the charitable inclinations of a man who stood in the first rank of *peace-makers*, of whom the Prince of Peace hath said, *They shall be called the children of God.* In short, wherever he came, he was like another old *John*, with solemn and earnest persuasives to love; and when he could say little else, he would give that charge, *My little children, love one another.*

It will not surprise the pious reader to be informed, that a man of Mr. Elliot's eminent and exemplary holiness, walked continually in the light of God's countenance. By an abiding sense of his acceptance, he was completely delivered from the fear of death. When labouring once under a fever and ague, a visitant asked him, *how he did?* he replied, "Very well, but anon, I expect a paroxism." Said the visitant, "Sir, fear not;" to which he answered, "Fear! no, no, I am not afraid, I thank God, I am not afraid to die!"

His resignation to the will of God, when most severely exercised, was remarkable. When he followed two of his excellent sons (preachers of the Gospel,) to their graves, he manifested such resignation, as caused all the spectators to acknowledge that he was divinely supported. He bore all his trials with admirable patience; and constantly aimed at having his will in complete subjection to that of his heavenly Father. By getting and keeping near to God, and by dwelling under the shadow of the Almighty, he contracted a greater sense of divine things than is usually possessed by the generality of Gospel believers.

The work of the ministry, in which Mr. Elliot was sincerely and heartily engaged for about the space of sixty years, he considered as no less dangerous than important, and attended with so many difficulties, temptations, and humiliations, that nothing short of a call from the Son of God, could have encouraged him to undertake it. He saw that flesh and blood could find it no pleasant matter in itself to take the oversight of a number of souls; that it would be no easy thing to feed them with knowledge and understanding; to bear their manners with patience, and to esteem them highly as a part of the flock which was purchased with the blood of Christ, notwithstanding their infirmities and miscarriages. It was his decided opinion, that they who faithfully discharge their duty, as ministers of the Gospel, shall be exposed to sufferings; and it was under a due sense of these things that he devoted himself to the sacred ministry. But difficult as that ministry is, he was well qualified for fulfilling its various and important duties. In addition to eminent piety, that first of qualifications for a minister of Christ, he possessed a considerable share of learning. He was an excellent grammarian, and had a thorough knowledge of the languages in which the Holy Scriptures were originally written. He formed little systems of the liberal arts, for the use of certain *Indians*, who manifested a more than ordinary capacity for, and desire of mental improvement. But above all, he was eminently skilled in the blessed science of divinity. His thorough acquaintance with scriptural theology, in addition to the spirit of power and of love by which he was influenced, enabled him to convince gainsayers, and on all occasions to shew himself a thorough divine, and a workman that needed not to be ashamed.

The apostle Paul, reciting the qualifications of a Gospel minister, requires, *that he be the husband of one wife, and one that ru-*

leth well his own house, having his children in subjection with all gravity. With these requisitions, Mr. Elliot strictly and uniformly complied. That *one wife*, whom he received as *from the Lord*, he loved, prized, and cherished, with a kindness that represented the compassion which he taught his people to expect from the Lord Jesus Christ; and after he had lived with her for more than fifty years, he followed her to the grave with deep and unfeigned sorrow. His whole conversation with her, had been accompanied with such sweetness and gravity, as disposed all who were acquainted with the holy and happy pair, to call them *Zacharias* and *Elizabeth*. Family religion was maintained by Mr. Elliot in the most devout and exemplary manner. It was his constant practice, before daily prayers in his family, to read a part of the Holy Scriptures. In order to improve the minds of his young people, it was customary with him to make them choose a passage in the chapter which they had heard read, and give him some of their own observations upon it. By this method he induced them to think, and become acquainted with the progress they made in the knowledge of divine truth; thus did he endeavour to make them *wise unto salvation*. He was very strict in the education of his children, and more careful to remove any error in their hearts or lives, than he could have been to cure them of a bodily disease. He suffered no exhorbitancies or extravagancies to find place under his roof; nor was his house any other than a *school of piety:* there was to be seen there a perpetual mixture of a *Spartan* and a *Christian* discipline.

In all his sermons Mr. Elliot attended to the charge which Christ, in effect, gives to all his ministers, *Feed my sheep, feed my Lambs*. Hence his manner of preaching was so plain, as to be equally understood by both children and men in understanding. He did not attempt to entertain his hearers with empty or unprofitable speculations; but, with a mind well informed, his matter carefully arranged, and his heart glowing with holy zeal, he preached the Gospel of Salvation. His delivery was always graceful; and even when he lifted up his voice like a trumpet, and denounced the terrible threatenings contained in the Book of God, his earnestness was accompanied with decency of phrase and manner. In rebuking the earthly-mindedness of professing Christians, he manifested extraordinary fervour. He then spoke as it was said one of the ancients did, *quot verba tot fulmina*, as many thunderbolts as words.

He always had much of Christ in his sermons; and hence, whatever subject he treated, his use of it, in the application, was to drive men to the Lord Jesus Christ. This excellent method, the usefulness of which he often witnessed in the course of his ministry, he earnestly and affectionately recommended to others. To young preachers he was in the habit of saying, *Pray let there be much of Christ in your ministry;* and when he heard such a sermon as he conceived to be properly evangelical, he would say, "O blessed be God, that we have Christ so much, and so well preached in poor New-England."

He relished no discourse that was not well studied; but such sermons as evinced that their authors were men of study and reading, he not only heard with pleasure, but highly commended. After a sermon of that description, Mr. Mather heard him address the preacher thus: "Brother, there was oil required for the service of the sanctuary; but it must be beaten oil! I praise God that I saw your oil so well beaten to day. The Lord help us always by good study to beat our oil, that there may be no knots in our sermons left undissolved; and that there may be a clear light thereby given in the house of God!" And yet he looked for something in a sermon, beside, and far beyond the study of man; he was for having the *Spirit of God* breathing in it, and with it: so that the hearers might be compelled to say, *The Spirit of God was here!* He once said, "It is a sad thing, when a sermon shall have the one thing, the *Spirit of God*, wanting in it."

Mr. Elliot very justly considered the children of his people as an important part of his charge; and hence kept up the great ordinance of catechising, both publicly and privately. This excellent work occupied much of his time. "It would be incredible, (says Mr. Mather,) if I should relate what pains he took to keep up the echos of truth between himself and the young people of his congregation; and what prudence he used in suiting his catechisms to the age and strength of his little catechumens."

His regard for the welfare of the children under his care, he manifested by his activity in supporting a good school in the town where he resided. Whatever it might cost him, there he was determined always to have a grammar-school; and he importuned others to follow his example. God so blessed his endeavours, that *Roxbury* could not live quietly without a *Free-school* in the town; and the issue of it was, that *Roxbury* produced more scholars, first for the college, and then for the public, than any town of its size in New England. For the support of this school Mr. Elliot bequeathed a considerable part of his estate.

Hitherto we have considered Mr. Elliot as a Christian, and a minister of the Gospel, but we now come to view him in the character of a missionary. After he had signalized himself in that office, an honourable person, in a printed paper, styled him an *Evangelist;* to whom he wrote, "There is a redundancy where you put the title of Evangelist upon me; I beseech you to suppress all such things; let us do, and speak, and carry all things with humility; it is the Lord who hath done what is done."

It is not known that any beside the Holy Spirit of God, first moved him to the blessed work of evangelizing the Indians of New-England; it was that Holy Spirit which impressed upon his mind the idea of that which was afterwards affixed to the seal of the Massachusett colony, *viz.* a poor Indian, having a label going from his mouth, with the words, COME OVER AND HELP US. It was the Spirit of the Lord Jesus Christ which inspired him with pity for the dark souls of the unhappy natives. But when his pity began to flame, all the good men in the country rejoiced in his undertaking: the ministers especially encouraged him, and those in the neighbourhood kindly supplied his place, and partly performed his work at Roxbury, while he was abroad, labouring among the heathen. After he had begun the good work, a liberal contribution was made among the pious people of England; by means of which, a considerable estate and income were entrusted to an honourable corporation, by whom they were to be employed in the Christian service.

The state of the Indians, previous to the English coming among them, was truly deplorable. They lived in a country filled with mines, but were not the owners of so much as a knife; and their name for an Englishman was, a *knife-man*. Stone was used instead of metal for their tools; and for their coin, they had only little beads, with holes in them, by which they strung them in a bracelet, six of which passed for a penny. Their housing was nothing but a few mats, tied about poles fastened in the earth, where, in the coldest seasons, a good fire was their substitute for bed-clothes. From the skins of beasts, they obtained a very partial covering through the day. An ordinary meal, with them, consisted of a spoonful of parched meal, with a spoonful of water. They occasionally ate the flesh of deer, bears, moose, and fish. It does not appear that the use of salt was known among them. The men were abominably slothful; making their wives plant, dress, bring in, beat their corn, and build their *Wigwams* for them. Hunting was the only employment in which they condescended to engage. No arts were understood among them, unless so far as was necessary to their brutish conversation, which was little more than is to be found among beavers. They believed in a plurality of gods, who made, and who own the several nations of the world; but that he whom they called their great god, resided in south-west regions. But, notwithstanding their believing thus, before they entered upon some weighty undertaking, they were in the habit of using certain diabolical rites. In short, they were notoriously wicked, being *without hope, and without God in the world.*

The first step which Mr. Elliot judged necessary to be taken in order to preach the Gospel to those outcasts of men, was to learn the *Indian* language; for he plainly saw them to be so stupid and senseless, that they would never so much as inquire after the religion of the strangers come into their country, much less lay aside their beastly mode of living, that they might be made partakers of any spiritual advantage from them, unless they could be first addressed in their own language. In order to acquire a thorough knowledge of this, he hired a very intelligent native, by the assistance of whom he soon became master of it. With laborious care, and exquisite skill, he composed a grammar of the Indian language, which he afterwards published. The length of many words in that language, independent of its bearing no affinity to any other, either written or spoken in Europe, presented no ordinary obstacle to his undertaking. The following two words may suffice for a specimen:

Nummatchckodtantamooonganunnonash,
Noowomantammoonkanunonnash;

the first of which means *our lusts*, and the second, *our loves*. At the close of his grammar, he wrote, "*Prayers and pains, through faith in Christ Jesus, will do any thing!*"

(To be concluded in the next.)

SCRIPTURE ILLUSTRATED.

USES TO WHICH ANCIENT RUINS ARE CONVERTED IN THE EAST.

THE Scriptures, in describing the ruined state into which some celebrated cities were to be reduced, represent them, not unfrequently, as to be so desolated, that no shepherds with flocks should haunt them, which supposes they were to be found on the remains of others.

This is a proper representation of complete destruction. For, in the East, it is common for shepherds to make use of remaining ruins, to shelter their flocks from the heat of the middle of the day, and from the dangers of the night.

So Dr. Chandler, after mentioning the exquisite remains of a temple of Apollo, in Asia Minor, which were such as that it was impossible perhaps to conceive greater beauty and majesty of ruin, goes on, "At evening a large flock of goats, returning to the fold, their bells tinkling, spread over the heap, climbing to browse on the shrubs and trees growing between the huge stones."

Another passage of the same writer shows, that they make use of ruins also to guard their flocks from the noontide heat. Speaking of Aiasaluck, generally understood to be the ancient Ephesus, and certainly near the site of that old city, and at least its successor, he says, "A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered: and Christianity, which was there nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible."

This description is very gloomy and melancholy; however, the usefulness of these ruins is such, for the habitation of those that tend flocks, that it often prevents a place being quite desolate, and continues it among inhabited places, though miserably ruinated. Such is the state of Ephesus: it is described by Chandler, as making a very gloomy and melancholy appearance, but as not absolutely without people. "Our horses," says he, "were disposed among the walls and rubbish, with their saddles on; and a mat was spread for us on the ground. We sat here, in the open air, while supper was preparing; when suddenly, fires began to blaze up among the bushes, and we saw the villagers collected about them in savage groups, or passing to and fro with lighted brands for torches. The flames, with the stars and a pale moon, afforded us a dim prospect of ruin and desolation. A shrill owl, called Cucuvaia from its note, with a nighthawk, flitted near us: and a jackal cried mournfully, as if forsaken by his companions, on the mountain."

Those places spoken of by the Prophets might have been inhabited, though terribly ruinated, as Aiasaluck is now by a few poor shepherds, and the ruins might have afforded the poor people there a miserable habitation; but the spirit of prophecy speaks of the destruction of some cities as more thoroughly complete: even shepherds were not to make use of their ruins, but entire desolation take place.

And though wild Arabs, as well as other shepherds, might sometimes find a comfortable retreat under the ruins, yet at other times they might want a tent, for Dr. Chandler slept, it seems, in the open air, which shows a want of such arched remains as might have sheltered him in the ruins of Ephesus. Not to say that the Arabs, who commonly live in tents, might choose oftentimes to erect them, when they might in a different manner have covered themselves from the injuries of the night air. This will account for what is said, Is. xiii. 20, *It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there.*

THE ATTRIBUTES OF GOD DISPLAYED.

MIND AND MATTER ESSENTIALLY DISTINCT.

Nothing in the action of matter can induce us to think, that its action proceeds from any *sense*, *perception*, *intelligence*, or *will*; or that *sense* or *will* can be essential to matter; or that they are naturally involved or complicated with the actions of matter: for our ideas of the actions of matter are perfect and complete, though it were supposed that sense, perception, intelligence, or will, existed no where but in ourselves.

Since we cannot doubt of the existence of *sense*, or *perception*, *intelligence*, and *will*, they must be the actions, operations, or properties of some kind of being, distinct from what is commonly called matter. There is nothing in the actions of motion, resistance, or elasticity, that raises in our minds any idea of sense, perception, intelligence, or will; otherwise we could not conceive, any machine, for example, a mill, without at the same time conceiving that it may have some degree of sense, or perception, or intelligence, or will. There is nothing then in the idea of the actions of matter, by which the parts of it can form themselves into any kind of regular system, with any *view to serve any purpose or end;* neither is there any thing in any system of matter that we know, which necessarily supposes an existence of that system, or without which we cannot imagine matter to exist. We cannot conceive any thing essential to matter, whereby such a quantity of matter (for example) must exist in that part of space where the sun now exists, that it should contain such a proportion of resisting matter, and be of a globular figure, &c. or why one part of matter should be collected and placed in such order, as to form an animal; another part in such another order, as to form a vegetable or plant. If there be nothing in the actions of matter to do this, then it must be done by something different from matter.

We have no idea of substances; we have as little knowledge of the substance of material beings, as of intelligent ones; we have no idea of the thing in which the power of resisting, or of moving, or of re-acting subsists; as little as we have of the being in which intelligence subsists: but we may have ideas of the actions or operations of intelligence, as we have of the actions of matter, or as we have of motion or resistance.

The essential characteristic distinction, between a material agent and an intelligent agent, is this: material agents act always uniformly and in all directions; they have *no power* in themselves to increase their force of action, or to determine it to one direction more than to another; all alteration in their actions, or in the direction of them, is made by something external, which for that reason is called an efficient cause; they have *no will, purpose, view, or design in their actions;* but an intelligent being determines and directs its own actions, by the purpose, design, or view which it has, and therefore its actions are said to be determined or directed by final causes, and this direction by final causes, is called the will; therefore, in all actions of intelligent beings, which are likewise called moral actions, the intention, purpose, or will, is principally to be considered. This is the guiding principle in morality, policy, and religion.

The actions of intelligent beings cannot be an object of mathematical inquiry; for quantity, and the ratios of quantities, are the sole object of mathematics; but there can be nothing of quantity in design, intention, or will: therefore any inquiry into the actions of an intelligent agent, must be on different principles from what are used in an inquiry into the actions of matter; but frequently our ideas arise from the complicated actions of intelligent and material agents, in which case a mixture of mathematical and metaphysical principles becomes necessary in our inquiries.

To perceive, to compare, to desire, to will, to feel pleasure and displeasure, require a simple substance, which must represent to itself things which are distant and separated, collect things which are scattered, and compare things which are different. All that is spread over the wide face of the corporeal world, presses itself here together, as it were, into a point to make out a whole; and what is past, is in the present moment brought into contact with that which is to come. Here is neither extension, colour, motion, rest, space, nor time, but an active being which represents to itself extension and colour, motion and rest, space and time, combines, separates, compares, selects, and possesses a thousand other capacities, which have no relation to extension or motion, attraction or repulsion. Pleasure and displeasure, desire and aversion, hope and fear, are not changes of place of little atoms. Modesty, benevolence, philanthropy, the charm of friendship, and the sublime feeling of piety, are something more than the agitation of the blood, and the beating of the arteries, with which they are usually accompanied; nor can they ever be confounded together but by ignorance, folly, and infidelity.

REMARKABLE EFFECTS OF A MONSOON IN THE EAST-INDIES.

"THE shades of evening approached as we reached the ground; and just as the encampment was completed, the atmosphere grew suddenly dark, the heat became oppressive, and an universal stillness presaged the immediate setting in of the Monsoon. The whole appearance of nature resembled those solemn preludes to earthquakes and hurricanes in the West Indies, from which the East in general is providentially free. We were allowed very little time for conjecture: in a few minutes the heavy clouds burst over us.

"I witnessed seventeen Monsoons in India, but this exceeded them all, in its awful appearance and dreadful effects. Encamped in a low situation, on the borders of a lake, formed to collect the surrounding water, we found ourselves in a few hours in a liquid plain. The tent-pins giving way, in a loose soil, the tents fell down, and left the whole army exposed to the contending elements. It requires a lively imagination to conceive the situation of an hundred thousand human beings, of every description, with more than two hundred thousand elephants, camels, horses, and oxen, suddenly overwhelmed by this dreadful storm, in a strange country, without any knowledge of high or low ground, the whole being covered by an immense lake, and surrounded by thick darkness, which prevented our distinguishing a single object, except such as the vivid glare of lightning displayed in horrible forms. No language can describe the wreck of a large encampment, thus instantaneously destroyed, and covered with water; amid the cries of old men, and helpless women, terrified by the piercing shrieks of their expiring children, unable to afford them relief. During this dreadful night, more than two hundred persons, and three thousand cattle perished, and the morning dawn exhibited a shocking spectacle.

"Such was the general situation of the army, such the conclusion of the campaign. As secretary to the commanding officer, I was always one of his family, and generally slept in his tent. At this time he was ill with a violent fever, and on the commencement of the storm had been removed in his palaquin to the village: I endeavoured to follow him; but up to my knees in water, and often plunging into holes much deeper, I was compelled to return to the tent; there being left alone, and perceiving the water gradually rising, I stood upon a chair, to keep me above its surface; by midnight it had risen above three feet. The shrieks of the surrounding women and children, and the moaning of the cattle, especially of dying camels, was horrible. To increase my distress, the pins gave way, and the tent fell upon me, when no calls for assistance could be heard. Providentially it was a small Indian tent, with a centre pole, round which it clung; had it been the colonel's usual marque, of English canvas, I must have been smothered. At last, finding myself nearly exhausted, I determined to make one effort more, in which I happily succeeded. Guided through the lake by tremendous flashes of lightning, after many difficulties, I reached the hut whither they had conveyed the colonel, and there found the surgeon general, and several other gentlemen, drying their clothes round a large fire in the centre: with them I passed the remainder of this miserable night, among serpents, scorpions, and centipedes, which the fire within, and the heavy rain without, had driven from their hiding-places. Several of our men were stung by the scorpions, and bit by the snakes and centipedes, none fatally.

"Such was our night: the next morning the camp exhibited a scene of woe; the train of artillery was sunk several feet into the earth, and covered by the water. To convey them and the heavy stores to Dhuboy required the utmost exertion, and with the assistance of elephants, could not be accomplished in less than seven days, although only a distance of six miles."

PRESERVATION OF NINE PERSONS WHO WERE SHUT UP IN A COAL-PIT SIX DAYS.

Darleston, Staffordshire, Aug. 20, 1813.

Not only "They that go down to the sea in ships, that do business in great waters, see the works of the Lord, and his wonders in the deep," but those also who earn their bread in the bowels of the earth, have innumerable proofs that the Lord God Omnipotent reigneth; and that he bears long with the wicked, not willing that *any* should perish, but that *all* should come to repentance. My earnest desire and prayer to God is, that this end may be more generally answered, and that it may not fail with respect to *one* of those concerning whom the following lines are written.

On Tuesday, August 10, 1813, while twelve men and four lads were employed in raising coal in Bradley Colliery, near Moorcroft Iron-works, upwards of 50 yards below the surface of the ground, about 10 o'clock in the morning, the ground suddenly sunk in, at the distance of about 50 yards from the shaft; rendering, by the immense quantity of water, stone, and sand, that fell, the way for a great distance to *most* of the colliers then at work, altogether inaccessible. Two men and three boys, being on the shaft side of the falling mass, escaped with very little hurt: two men of the remaining number, who were the nearest (yet behind) the sinking soil, essayed to run through it, while falling; but only one of these, a member of our Society at B—n, made his escape unhurt; but how, is only known to that God whom he served. From the nature of the soil, it was generally supposed that the remaining nine men, and one lad, would very soon be buried in the immense mass which fell, which included a circumference of about 100 yards. Hopes were entertained by very few, that they might be yet alive, but as this did not appear absolutely impossible, the most vigorous exertion was made to get as soon as possible to the enclosed. A number of miners, who relieved each other occasionally, were employed day and night, most diligently, in this humane labour. The ground was visited daily by thousands, among whom were the relatives of the miserable prisoners, whose anxiety cannot possibly be delineated; the air was rent with the shrieks of the bereaved wives and children; the public around were shocked at the awful catastrophe; and the countenances of people of all descriptions, from men of the first rank in life to the meanest lad, sufficiently indicated the general sympathy. Unwearied exertions were used to extricate the suffering colliers, and afford relief to their distressed families. While the miners were employed, first in removing part of the sand, and afterwards in cutting through the solid coal about 70 yards in an horizontal direction, the wives and children of those who were shut up in the bowels of the earth, were alternately elated by hope, and depressed by despair; but the latter more generally prevailed among both them and the public; for they who were best acquainted with the nature of those pits, were of opinion, that the enclosed must all have died in a few moments after the ground fell, and they were shut in.

On the Monday following, August 16, about 4 o'clock in the morning, the ears of those at work were suddenly arrested by a knocking, which seemed to be at the distance of a few yards from them: with mingled joy and astonishment, they listened, and soon heard a similar sound; they knocked by way of signal and were answered accordingly; and soon after they heard these *words* distinctly, "Go to the left." Language would fail to describe the universal joy that was felt by the thousands, who received the pleasing intelligence, and very soon assembled on the spot.

As the men at work approached nearer to those confined, in the direction they were requested to come, they heard them from within say, "Make haste to us, or we shall all be lost!" A few minutes before one at noon, the miners gained entrance to the doleful prison, out of which were brought alive eight men, and one boy! Every necessary precaution was taken, to prevent any accident that might follow, from the inflammable air, which was supposed to be in that part of the work, where the men were confined; so that when they were extricated, all the candles were put out, beds in another part of the work were prepared for them, and many medical gentlemen from the neighbouring places being present, paid them every possible attention, from the moment they were discovered, till they were conveyed to their several places of abode.

Five of them I visited while they remained in the pit, and the whole of them I have seen several times since. On inquiry, they gave me to understand, that the only apparel each of them had during their confinement, was a cap, breeches, and shoes; and that they occasionally clasped each other, to keep themselves warm. They had nothing to subsist on but the water that occasionally dropped from the roof of their dreary abode, and their own urine, which they received at first in the top of their caps, and afterward in an old iron pan, which they found and used for that purpose.

They felt but little appetite for food, they told me, after they had spent what they supposed to be two or three days; nor did they hear any thing, till about the time they heard the men at work; but from the great distance they were from them, they had but little expectation at first, of being found alive. They told me, that they earnestly wished to have had some one with them, who could have taught them how to address themselves to God, for not one of them was properly instructed on the subject: yet impressed with the nature of their situation, and the importance of prayer, they began to pray and sing praises to the Most High!

The one who attempted to make his escape, (with him who did escape,) has lately been found dead, having left behind him to deplore his untimely death, a wife and six children; the other nine are likely soon to be restored to their former strength, which I trust, will not be employed, as formerly, in a life of transgression; it is to be hoped, that these and many around, from seeing and hearing of this *great salvation*, will turn to that God who hath wrought it; for surely "This is the Lord's doing, and it is marvellous in our eyes."

THE GRACE OF GOD MANIFESTED.

A SHORT ACCOUNT OF THE CONVERSION OF H. B. H. IN THE NEIGHBOURHOOD OF WILMINGTON, N. C. IN A LETTER TO A FRIEND.

October, 1817.

MY DEAR BROTHER,

AGREEABLY to your request, I give you the outlines of the last twenty years of my life.

I embraced Deism, when between twenty and thirty years of age. This was contrary to what might have been expected from my religious education, being blest with religious parents, who were careful to inculcate the principles of morality and religion on my mind:—and particularly, my *Mother*, who has been for near fifty years an acceptable member of the Methodist Church, and at this time, enjoys good health of body and much of the power of religion. After I arrived at the age of maturity, I left my father's house, in pursuit of such avocations, as I thought, were calculated to make me permanently happy. I also became unfortunately allied to persons highly prejudiced against the Christian Religion. Among these, means were used which completely destroyed the good impressions made on my mind in the early part of my life:—and, in defiance of all my former convictions of the truth of revelation, I went down to Deism.

With this belief I lived until February last, when it pleased God, by a singular act of his Providence, to alarm my conscience, and bring me once more to serious reflection. About this time one of my servants, an old man, say about sixty years of age, died very suddenly, and in a situation which precluded him from having a human being near, even to close his eyes.—Having no family, he had lived at some distance from my dwelling by himself—and consequently, his death was not discovered until the day after it occurred. This circumstance made it to me dreadful and melancholy, and caused me seriously to reflect on death. He had been a member of the Methodist Church near thirty years, and to the day of his death a pious and holy man. While viewing his lifeless corpse, somehow, these words were extorted from me—"poor fellow, you are happy, no doubt,"—"but, how can he be happy," I replied to myself; "we have always differed in opinion, and certainly one of us must be wrong."—I therefore began to reason on the subject, and as I progressed I found myself more and more unhappy. I began to conclude, that my philosophy and reason would not support me in the awful hour of death—I brought my past life into review, and found it had been truly abandoned and grossly immoral—having indulged in my wicked temper so long, that it became ungovernable. Although possessed of wealth, more than enough, yet my desire for money became so great, that no day appeared long enough to pursue after it. Parts of Sabbaths were employed in doing out of the way jobs about my plantations, and looking after my stock: and the spare hours from nursing the mammom of unrighteousness, were employed in seeking information to sap the foundation of the Christian Religion. All these gathered like a mighty cloud on my mind, and I became more than wretched. Thus I was driven to the word of God for succour. I resolved, if the Bible contained of itself, sufficient arguments to convince me of its truth, without the aid of any other book, I would then believe it. and renounce my former opinions—otherwise I would die a Deist.

Accordingly I commenced the investigation—but during the first week, found the task so irksome, that I was obliged to limit myself to six chapters a day. After reading seven or eight days, I began to feel more interested, and was able to rise to twenty, and sometimes to thirty in a day. I had not gone through the New Testament, before I was fully convinced of the truth of Christianity. Now I resolved on a new course of living. This resolution I adopted the 13th July at 12 o'clock on the Sabbath: and at three I wrote a recantation of my deistical principles to an intimate friend of the same sentiment. On Monday morning following, for the first time in my life, I called my family together, exhorted, and prayed with them. This, by the grace of God, I have done ever since. But I ought not to forget telling you, that after I was beaten off the foundation of Deism, I embraced Calvinism, and held on to it, for the space of three weeks, when I discovered its fatal effects, and renounced it.

During my convictions, I suffered indescribable horrors of mind,—I thought once, that there was no mercy for me. I however continued in prayer day and night, much to the astonishment of all, who had been previously acquainted with me. Even my wife imagined for two days that I was a crazy man. I resolved, in addition to my own prayers to obtain those of my godly neighbours; and therefore sent and invited all in the neighbourhood to come, see, and pray for a poor desponding Infidel. Accordingly, a number assembled, and at one o'clock commenced their devotions to God in my behalf—and at three o'clock, while many of their pious souls were employed in singing and prayer, it pleased God to release my soul from bondage, and with heavenly extacies, in the fulness of Jesus, I cried out, *Glory to God.* About two weeks after my sins were pardoned, I determined to become a member of the Methodist Episcopal Church. A number of my old deistical companions were collected on the occasion. In the name of God, in the Methodist Church in Wilmington, and in the presence of a large congregation, I went forward to the altar and enlisted under the banner of Jesus. This I have not regretted since, and hope I never shall. I hope ere long to hail you and my brethren on the banks of glorious deliverance. H. B. H.

P. S. On the Sabbath when brother H. joined the Church, one man in particular, who had been an unbeliever, was solemnly impressed—became an enquirer after truth from that hour, and never rested until he became happily acquainted with the Saviour of sinners, and is now a steady member of our Church.

L. M.

MISCELLANEOUS.

OF VOLITION.

From Smith's Lectures on moral and political Philosophy, delivered in the College of New-Jersey.

(Concluded from page 348.)

The power of beginning action without being itself impelled by any extraneous impulse, is one of the principal distinctions between spirit and matter. Matter, that is impelled by other matter, receives an impetus according to the quantity and direction of the force with which it is impressed. And without the impression of some external force it is inert. But mind is essentially active; it is capable of beginning motion, and of communicating motion to other things, antecedently to the action of any anterior force upon it. Otherwise how shall we account fo all the motions of the universe? how account for creation itself? For we cannot surely be under the necessity here of combating the atheistical absurdity of *fate*, and making all existence depend upon an abstract and unintelligible idea. The Infinite and Eternal Mind, the author of all power and wisdom, has given existence and motion to all things by that intrinsic power which mind possesses over matter, and over its own movements. He could not originally have been moved by any consideration, extraneous to himself. If motive can be ascribed to the Deity, the motive, the power, and the wisdom in him must have been simultaneous and co-eternal with his existence; or if we can conceive of any order in the divine mind, power, and wisdom, must have been prior to any system of motives that could arise out of the arrangement of the universe; for that arrangement, and every motive of action resulting from it, must have first been conceived, and received effect from him. He was self-determined by his own sovereign power and wisdom, conceiving most freely the system, to which he freely gave existence. To say, with Leibnitz, that there was *a best* in the plan and idea of the universe antecedent to the act of the Creator, which of necessity his infinite power converted into fact, seems certainly a very unfounded principle. Much more consistent it is with our apprehensions of the wisdom, power, and perfection of the Deity, to believe that he could have conceived an infinite variety of systems, any of which should have been equal in its structure to that which he has formed; but, in his sovereign pleasure, he gave effect only to that which exists. No antecedent motive in the state of the universe influenced his action. He created all motives; and in its conformation, and arrangement, only gave existence to his own idea. As an inherent self-determining power is essential to the infinite mind by which he controls all the movements of the universe; so has he given to man to possess an image of that power, in the control that he enjoys over his own will and over all the actions of his mind, as well as of his body.

In all disquisitions concerning the will, it ought perhaps to be laid down as a primary principle, than which there can be no axiom in science more evident, that the mind is perfectly free in her volitions. It stands on the same footing with the clearest testimonies of sense and consciousness. This, indeed, is confessed by some of the most strenuous advocates of necessity; although in order to preserve their theory they are obliged to maintain that it is a delusive feeling. They lay it down as a maxim that the human mind acts and can act only in consequence of motives; whence, as they conceive, results this necessary consequence, that it must be determined by the strongest motive, or at least by the last motive immediately present to its view before acting. Whence arises this ulterior consequence, that, the train and order of motives being arranged by another power than man's, his mind, in all its acts, is subjected to the law of an imperious necessity, over which it can have no control.

This naked and bald idea of necessity, in its evident tendency, goes to destroy all moral distinctions; but we have the pleasure of perceiving that nature, in her care for human happiness, often contradicts, by her practical dictates, the errors of a too subtle speculation. And some distinguished philosophers have had the candor to acknowledge that, however certain their principles appear in theory, they are not able to carry their conclusions into practical life. The invincible feelings of liberty, every moment stand in the way of their uncomfortable speculations. Not a few of these hardy philosophers, however, like the French Helvetius, and the British Kaims, boldly avow the moral results of their system, and declare virtue and vice to be only names invented for the use and convenience of society. If the existence, or the happiness of society depends so much upon these names, there can hardly be conceived, one would think, a stronger argument for the reality of the things. But if we degrade a consciousness so clear and determinate into a deceitful feeling, by what criterion shall we admit any principle of science to the rank of an axiomatic or first truth? Is there any proposition, or even any perception of sense, more clear, or more irresistibly convincing than this, that we are free in acting? The clear and ultimate perceptions of nature are the foundations of all truth and certainty in reasoning.

Before I conclude my reflections on this question, I must observe that liberty, as a principle of moral action, has a much more extensive power than merely controlling our general conduct within a certain sphere, according to our present inclinations, and dispositions. It extends to the power of resisting our inclinations, of correcting any habits of thinking and acting which may be in opposition to our duty, interest, or pleasure; and in a word, of changing our moral dispositions. Of this we need no other proof than the obvious effects of moral culture. The most ignorant mind may become enlightened, the most rude and uncultivated taste refined, and the most vicious disposition reformed. And this effect we see produced simply by presenting clear ideas, and distinct examples of virtue, and of taste before it; and by illuminating and directing it in the free and proper exercise of its natural faculties and powers. It is true, when any violent passion has seized, or any inveterate prejudice, or habit, has in a manner incorporated itself with the soul, it becomes extremely difficult, and, in some cases, almost impossible to effect a favourable change. But the ideas of difficulty, and of necessity, are totally distinct. And surely the increasing strength of all moral habits arising from time, and by indulgence, conformably to universal experience, is an argument against the fatalist; unless they will imagine a useless distinction of grades in necessity, where every grade is uncontrollable perdition.

An argument is sometimes employed on this subject which would operate against all power of moral reform in vicious men, unless there be presupposed in them a miraculous change, that is, a change wholly independent on all natural means of instruction and cultivation in the moral dispositions of the heart. Without such a change, it is asserted, in which, however, the will of the agent cannot have any concern but that of a passive subject, no moral motive can have effect in producing the habits and principles of virtue. A man of depraved affections, it is said, is blind to the proper beauty of virtue; and has, moreover, an aversion to the purity of its sentiments, and to the restraints which it imposes on his inclinations. On both these grounds, therefore, in the first place, want of discernment of the excellence of virtue, which will hinder the effect of any motive drawn from that source; and, in the next place, aversion from its restraints, and from the purity of its sentiments, he will be hostile to every virtuous reform, and therefore incapable of true virtue, as long as he is left merely to the action of his own natural powers.—This is a mistaken view of human nature. There are principles in the moral constitution of man, which lead even the vicious to understand, and approve a degree of virtue beyond their own present attainments, and enable them to perceive, at least, some faint and dawning rays of its beauty and excellency through the mists of their passions, before they are enamoured of its perfection. Here, then, we behold a vantage ground, in advance of their actual state of morals, on which moral culture, reason and reflection can take hold to carry forward to an ulterior point, their improvements in knowledge and virtue. And as these improvements proceed, the same means of assisting their progress continually advance before them.

In this process of the mind there is a striking analogy between the cultivation of morals, and of taste. The uncultivated mind is blind to the finer and more delicate beauties of taste, as the immoral heart is to the excellencies of virtue. It prefers a ruder and coarser execution in all the works of art: because it is not yet prepared to understand and relish those of a higher and more perfect order. Still, however, there are principles in the rudest mind which give a perception of beauty and elegance, in examples properly placed before it, always in advance of its own present state of improvement, and its present powers of execution in the liberal arts. And in these principles we discern the means of still further improvements. These reflections exhibit a proof of the moral freedom of man, and of power over his own actions, to fulfil his duties, and, notwithstanding his present imperfections, to advance in the career of moral and mental cultivation, that ought to be very consoling to human nature. If well founded, they overturn the foundation of all the gloomy speculations of necessity and fatalism.

To the Editors of the Methodist Magazine.

Lynn, August 10*th*, 1818.

DEAR BRETHREN,

I HAVE taken the liberty of inclosing you a few observations (extracted from a little book entitled the select remains of the Rev. John Mason, M. A.) on the means to live at peace. As this little book may not be in the hands of many thousands of your subscribers, the following observations, I trust, will be found useful and profitable to many of your readers.—I think they are highly worthy the attention of all.

Yours in much love,

J. B. AMBLER.

MEANS TO LIVE AT PEACE.

1. MIND your own business, 1 Thess. iv. 11.
2. Keep your tongue from evil, 1 Pet. iii. 10.
3. Do not contend for every trifle, whether it be a matter of right or opinion.
4. If others neglect their duty to you, be sure that you perform yours to them. To render railing for railing, is to return sin for sin.
5. Make your enemy see and feel your love to him. Rom. xii. 20.
6. Beg of God for universal charity.
7. Be humble.
8. By faith wait for the providence of God.

For want of proper attention to these plain rules, what disorder and discord have frequently been in families, churches and communities. O that God may write them upon our hearts.

For the Methodist Magazine.

New-York, Sept. 20th, 1818.

If the Editors of the Methodist Magazine, (which promises extensive usefulness,) shall think the following worthy of an insertion, by giving it a place, they will oblige a subscriber.

EVANGELUS.

A SABBATH MORNING'S MEDITATION.

How many interesting events does this blessed morning bring to our remembrance! Finishing the grand work of Creation, the Almighty Creator of Heaven and Earth, is represented as resting *on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it.* It is this day, therefore, which brings to our recollection one of the most sublime and stupendous instances of Divine power, wisdom, and goodness. At the mandate of the Omnipotent Jehovah, the *Heavens* in their exquisite beauty, divine order and delightful harmony—the *Earth* with its variegated productions—*Man* the noblest work of God, with a soul and body curiously combined—all sprung into existence. On this glad morning then, we behold, through the volume of revelation, the beneficient Creator, coming forth in the glory of his Majesty, and unfolding the perfections of his character, in speaking worlds into existence.

While dwelling upon this awfully interesting epoch of the world's existence, our minds are suddenly arrested with a view of that delightful garden of pleasure in which the first innocent pair were placed. Here we behold them encircled with a ray of divine glory—*In the image of God created he them.* Constituted Lord of this lower creation, while the heavens surrounded him with a beam of divine light and glory, the inferior part of creation, the beasts of the field, the birds of the air, as well as every part of inanimate matter, all conspired to administer to man's happiness.

How gratifying, could we always contemplate man in this happy state. But we have hardly time to take a survey of the place and its inhabitant, before we hear the awful malediction of heaven pronounced upon him. We enquire into this strange procedure and are informed that the Creator's law has been transgressed—By whom? By the very man who was so highly honoured by his Maker. Plunged into the mire of iniquity, we are now compelled to view him under the curse of a violated law. Expelled from Paradise, he becomes a fugitive upon the earth, doomed to *eat bread by the sweat of his face, till he return to the ground.*

But here again this blessed *Sabbath* morning brings to our recollection, that auspicious event, when the mighty Redeemer vanquished the powers of hell, and opened a path for guilty man to come to the Throne of God.

The third morning had scarcely began to dawn when the celestial world beheld the Saviour of sinners coming forth from the melancholy tomb, and reviving the desponding hearts of his disciples, by giving them occular demonstration of his resurrection from the dead. No sooner do our eyes salute the rising Sun of this glad day, than as if attracted by an invisible agency, we are carried in our reflections to the memorable place of the Saviour's burial, where we behold his anxious disciples, after hearing their Lord was risen, collecting with speedy steps, and fluctuating hearts, to witness the dubious fact of his resurrection. There stands weeping Mary, with anxious solicitude, enquiring, 'Tell me where thou hast laid him, and I will take him away.' With what indescribable pleasure did she recognize her Lord and Master, when he accosted her in the familiar style in which he had been wont to converse with her--*Mary!* Did not divine joy thrill through her heart, while she responsed, Rabboni?' Yonder, bending under the weight of his sins, is mourning Peter receiving the joyful messenger from his Lord, who was commanded to " go and tell my disciples, and Peter than I am risen from the dead."

But why single out a few solitary disciples? Were not all mankind interested in this grand event? Yes; but who were to be witnesses of it? Who better qualified to identify the person of Jesus, than those who had accompanied him during his ministry previous to his death? While, then, we confide in the testimony of those most competent to judge correctly, let us extend our views to the whole world, lying in the ruins of sin. See Ethiopia, not only drooping under the rays of a vertical Sun, but held under the bondage of corruption--Asia bowing to her titular deities—Europe, with her many islands, waiting for his law—America wandering in insulated tribes—all alike groaning under the curse of a violated law, and groping in the dark respecting spiritual things—Jesus Christ, by his resurrection, proclaims to all his ability to deliver them from the tomb of their corruptions, and to restore them to immortal life. If his birth was glad tidings to all people, much more his resurrection. By this astonishing event, the expectations of his enemies were disappointed, and the hopes of his friends confirmed.

How should we welcome the day which brings to our remembrance such an interesting event.

'Welcome, sweet day of rest,
That saw the Lord arise,
Welcome to this reviving breast,
And these rejoicing eyes.'

Can we enjoy with cold indifference, a day which reminds us of such an interesting event? By this instance of his Almighty power, was evinced the proper Divinity of his character—*He was declared to be the Son of God with power, by the resurrection from the dead.*

But the *Sabbath* is also typical of that sacred rest which believers enjoy in holding communion with the Father and the Son. The weary heavy laden sinner, coming to God by faith in Jesus Christ, finds spiritual rest to his soul. Rising on the morning of this consecrated day, and bowing the knee before the Father of mercies, he thankfully acknowledges the loving kindness of God in redeeming his soul from iniquity. Ceasing on this sacred day, from his secular concerns, he is reminded of the pardoning mercy of God, in delivering him from the labour of a guilty conscience by imparting the rest of divine love to his soul —While, with joyful steps, he goes to the house of God, and unites with the saints in worshipping and praising the God of his salvation.

Here, while his soul is refreshed with the word and ordinances of God, he is led to a contemplation of that eternal rest, of which the present Sabbath is an expressive emblem, which awaits the people of God beyond the bounds of time and space, on the celestial hill of God. Hence the Sabbath, with all its privileges, affords to the happy believer, a blessed anticipation of the grand Sabbatic rest in heaven where the saints reign in perennial happiness. While his mind is thus led forth in anticipating that perpetual glory, which is the everlasting portion of the righteous; and while recollecting that every succeeding Sabbath is calculated to remind him of all these interesting events, namely, His Creation, Redemption, Salvation, and eternal felicity beyond the grave, he gratefully bows before the Throne of God, praising Him for having set apart one day in seven for his special service.

Considering, then, the utility of the Sabbath, as a standing monument on which is inscribed so many instances of the Almighty power, infinite wisdom, and unbounded love of the Triune God, shall we ever abuse it, by prostituting it to common, or profane purposes? Shall we not rather say to all worldly, and especially to all sensual gratifications, *I charge you*, on this holy day, *that ye stir not up, nor awake my love till he please?* Away with all vain thoughts, and worldly cares, especially upon this Sabbath of rest. Let me consecrate all my powers to God. After my private meditations, and my secret devotions, let me go to the house of God, where I may hear those sublime doctrines which ravish the soul with supreme delight.

This thought suggests another pleasing reflection to my consideration. Methinks I hear the enchanting sound of salvation on this glad day, saluting the ears of thousands and tens of thousands. How many messengers of the Lord Jesus, on this day, standing upon mount Zion, are proclaiming to saints and sinners the wonders of redeeming grace and dying love! And will not the persuasive eloquence of these divinely commissioned heralds of salvation, induce some perishing sinners to submit to Christ, and find that sacred rest to their souls, without which they cannot be happy? Go, ye commissioned heralds of your exalted Lord—Proclaim to every land, to every nation and kindred, the impartial love of God. Unfold the unsearchable riches of Christ. And may each returning Sabbath encircle you with thousands of precious souls, who shall become converts to Jesus Christ.

O! how is my soul enraptured, while calling to mind so many interesting events, on this blessed Sabbath morning. 'Henceforth may no profane delight divide this consecrated' day. Entering into communion with God, all my ransomed powers shall be devoted to Him, on this blessed day, above all others.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

EXTRACT OF A LETTER FROM MR. NEWSTEAD, METHODIST MISSIONARY IN CEYLON, DATED AUGUST, 1817.

With very much pleasure I address a line to you from the shores of Ceylon, assured that you will receive it with equal pleasure. When we formerly met together I could have little thought that we should ever exchange countries, that I should leave the western for the eastern world, from whence you came; but so has the God of Providence ordered it, and we cannot doubt it is for the best, since both of us, I trust, have the glory of God fully in view.—It will afford you pleasure, I doubt not, to hear that friend preached from the bible which you presented to the new chapel in Colombo, for the first time, on Sunday August 3, from 1 Cor. i. 23. It was committed to my care across the great deep, and it so happened that, though I staid at Galle near three months after our landing, and brothers Osborn and Fox proceeded to Colombo before me, yet I had the pleasure to carry it to its place of rest; and after placing it in the pulpit with my own hands, in the evening I preached out of it for the first time, and I did not forget the giver. No, my dear brother, nor will our God forget this work of faith; it shall be acknowledged, I trust, in the great day, when motives are weighed, and men's actions brought to light. It was no small pleasure to our dear brethren here, to learn that I had met a long time in class with the giver of that Bible: your name is stamped on the cover, and will serve to remind every preacher who uses it, of the genuine influence of true Christianity on the heart of a native of India, and so to encourage him in his missionary work. You will rejoice to hear, that I am already engaged in preaching in a strange language—the Portuguese, (which is understood all round the coast,) and to the Cingalese through an interpreter. But you will rejoice more to hear that many are turning to the Lord.

We have an encouraging prospect in the establishment of *schools*, where vast numbers of native children are taught the principles of Christianity every day while learning to read; and every sabbath-day by hearing preaching, &c. At Colpetty, about a mile from the fort of Colombo, there is a good work begun in the school; the master, who was educated in our school at Galle, is undoubtedly converted to God, and such is the blessing attending his prayers and exhortations, that five of the boys come earlier every day, that they may join the master in his prayers; and they go home in the evening and pray with and read to their parents. We have about eight classes round the coast, and I suppose nearly 2000 children under instruction. Mr. Lynch has established a mission also at Madras, to which he again proceeds.

I trust the Lord will bless us, and make us instrumental of much good. My own soul is exceedingly happy in God, and I have many most refreshing seasons from his presence. My voyage was delightful, as it respects safety and quietness, though we had many and great dangers, out of which we were delivered in answer to the prayers of our dear friends. You, my dear brother, have, I do not doubt, often prayed for me. Continue to pray, and God will hear and answer. I need your prayers, for here are many trials connected with the Missionary work. But withal I am very happy in the blessed employ of spreading abroad the Saviour's name; and I doubt not that I shall be more so when I am settled in a station, and get a circle of work assigned me. My kind love to all our dear Christian friends in Thetford.

I remain your ever affectionate
brother, in the gospel,
ROBERT NEWSTEAD.

EXTRACT FROM LONDON PAPERS.

WE are informed, that among the various christian missions established in different parts of the world, those sent out by the Wesleyan Methodists continue to prosper abroad, and are gaining a large increase of support at home. Fifteen Missionaries have been sent out within the last twelve months, and the number now employed abroad is above one hundred. Their Missionaries in Ceylon are printing the new Testament in Cingalese for the Colombo Bible Society, and in that Island alone they have more than *eleven hundred* native children in their schools. Among the Namaqua Negroes of South Africa, and the slaves in most of the British West-India Islands, where thousands have been benefited by their ministry, they are successfully teaching both adults and children.

OBITUARY.

ACCOUNT OF THE DEATH OF MR. ANDREW MC KENNA.

To the Editors of the Methodist Magazine.

Albany Sept. 3, 1818.

DEAR BRETHREN,

I send you the inclosed to be inserted in one of your numbers, if you think it deserving a place in the obituary department; hoping that it may be rendered a blessing to some of your numerous readers.

J. CRAWFORD.

DIED at Albany, August 29, in the 56th year of his age, our highly esteemed, and much lamented friend and brother, Mr. ANDREW MC KENNA.—He had been for upwards of twenty years a respectable member of the Methodist Episcopal Church; most of the time he had served the church in the capacity of a Class Leader, and Trustee; in both of which offices he so demeaned himself as to give universal satisfaction. He had the confidence, and the affection of the church, of which he was a member; and also, as we have abundant reason to believe, the good will of the citizens generally, composing his extensive acquaintance. Our worthy friend was brought under serious impressions, at a prayer-meeting amongst the Methodist (at the house of our old brother Snyder, who then lived in the city of New-York), sometime in the latter part of the year 1794. The following spring he became more deeply concerned about the welfare of his soul; he joined the Methodist society as a seeker, and about midsummer he was happily brought into the glorious liberty of the sons of God.

Before his acquaintance with the Methodists, nothing could be more distant from his mind than the knowledge of God, by the forgiveness of sins; but when the Lord had graciously liberated his soul, the delightful theme of pardoning love was his joy, and perpetual song. Some time after this change took place in his views, he removed to this city, where he ended his useful life in the triumphs of faith.

For several years before his departure, he had his mind greatly exercised about the welfare of his fellow creatures, which led him frequently, on proper occasions, to exhort them to flee from the wrath to come.

A number of villages and neighbourhoods lying contiguous to the city, formed a suitable field of action, connected with his more domestic circles, to express his ardent love for souls, and vent his desires in their behalf. His labours on such occasions were owned of God, by being rendered a blessing to many, both saints and sinners.

He often returned to his house and family much fatigued with his labours, expressing himself at the same time, that, though weary in the work, he was never weary of it; but such were his expressions of joy and peace as convinced all who knew him that it was his supreme delight, to do, and suffer the will of God.

Though he loved all the followers of Christ, it might be said of him, that he in a peculiar manner, "loved our Israel:" his house, his hands, and his heart were open, as all who were intimate with him well know:—his absence will be very sensibly felt, both by his family and the church. But we believe "to die is gain" to him,—he "rests from his labours."

For several months before he was confined to the house, he was sensible that his health was on the decline, and in June he made an excursion for the purpose of breathing the sea air, thinking it probable that it might be the means of his restoration; but returned home with symptoms more unfavourable.

He applied to those he judged most skilful in the healing art; and they, no doubt, did all in their power to restore: but a lurking disease had so corrupted his blood, and scattered the arrows of death through the whole tenement, that all their faithful endeavours were rendered abortive.

I believe it was thought for near forty days nothing passed through the system, in the ordinary course of digestion; added to this a very large imposthume had collected in the hollow of his thigh, which was finally laid open by surgical operation.

Through all these sufferings, which were of the most severe description, he was not heard to murmur, or wish his sufferings less; but calmly said, "the will of the Lord be done."

He was often asked, in the course of his confinement, the state of his mind, and he always gave the most unequivocal evidence of his acceptance with God; frequently uttering, "Jesus has done all things well."

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

A number of times, in conversation, he broke forth in acclamations of praise and glory to God that he had graciously kept him so free from temptation during his ill health.

As long as his strength would admit, it was very common whilst we were at prayer with him, to hear him break out in extatic raptures, ascribing "glory and hallelujah to the Lamb that was slain for us;" and when his strength was so exhausted that he could scarce speak to be heard above a whisper, being asked if he saw his way clear, he answered, "Yes! O yes! perfectly clear,—all is well with me, whether I live or die." His concluding scene was so perfectly calm and serene, that those who sat by his bed-side could not tell the precise moment when the spirit took its flight; every feature of his countenance remained composed as in a state of heavenly contemplation.

So died our valuable friend. His funeral rites were performed on the following day, in the afternoon. I was requested to deliver a sermon on the occasion, before the interment; and for convenience the corpse was removed to our church; and if the number who attended, and the respectful attention paid, should be a rule by which to form an idea of his real worth in public estimation, our conclusion must be truly favourable; for, could our house have held hundreds more, it is probable they would have been there, for vast numbers came to the gate, and could neither get in, nor hear, and were obliged to be disappointed for want of room.

It affords real comfort in the midst of bereavement, to hear it so often said, "he is gone, but he was truly a good man, and an ornament in the house of God." "The memory of the just shall be blessed." It is said "Devout men carried Stephen to his burial." The devout and venerable were his pall-bearers.

THE

METHODIST MAGAZINE.

FOR NOVEMBER, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 369.)

135. THERE is another essential part of the argument, which is much strengthened by this obscurity. It is necessary to fix the date of the prophecies, or to establish, at least, that the time of their publication was antecedent to the events to which they refer. Now, had these prophecies been delivered in terms, so explicit, as to force the concurrence of the whole Jewish nation, the argument for their antiquity would not have come down in a form as satisfying, as that in which it is actually exhibited. The testimony of the Jews, to the date of their sacred writings, would have been refused as an interested testimony. Whereas, to evade the argument as it stands, we must admit a principle, which, in no question of ordinary criticism, would be suffered for a single moment to influence our understanding. We must conceive, that two parties, at the very time that they were influenced by the strongest mutual hostility, combined to support a fabrication; that they have not violated this combination; that the numerous writers on both sides of the question have not suffered the slightest hint of this mysterious compact to escape them; and that, though the Jews are galled incessantly by the triumphant tone of the Christian appeals to their own prophecies, they have never been tempted to let out a secret, which would have brought the argument of the Christians into disgrace, and shown the world, how falsehood and forgery mingled with their pretensions.

136. In the rivalry, which, from the very commencement of our religion, has always obtained betwixt Jews and Christians, in the mutual animosities of Christian sects, in the vast multiplication of copies of the scriptures, in the distant and independent societies which were scattered over so many countries, we see the most satisfying pledge, both for the integrity of the sacred writings, and for the date which all parties agree in ascribing to them. We hear of the many securities which have been provided in the various forms of registrations, and duplicates, and depositories; but neither the wisdom, nor the interests of men, ever provided more effectual checks against forgery and corruption, than we have in the instance before us. And the argument, in particular, for the antecedence of the prophecies in the events in the New Testament, is so well established by the concurrence of the two rival parties, that we do not see how it is in the power of additional testimony to strengthen it.

137. But neither is it true, that the prophecies are delivered in terms so obscure, as to require a painful examination, before we can obtain a full perception of the argument. Those prophecies which relate to the fate of particular cities, such as Nineveh, and Tyre, and Babylon; those which relate to the issue of particular wars, in which the kings of Israel and Judah were engaged; and some of those which relate to the future history of the adjoining countries, are not so much veiled by symbolical language as to elude the understanding, even of the most negligent observers. It is true, that in these instances, both the prophecy and the fulfilment appear to us in the light of a distant antiquity. They have accomplished their end. They kept alive the faith and worship of successive generations. They multiplied the evidences of the true religion, and account for a phe nomenon, in ancient history that is otherwise inexplicable, the existence and preservation of one solitary monument of pure theism in the midst of a corrupt and idolatrous world.

138. But to descend a little further. We gather from the state of opinions at the time of our Saviour so many testimonies to the clearness of the old prophecies. The time and the place of our Saviour's appearance in the world, and the triumphant progress, if not the nature of his kingdom, were perfectly understood by the priests and chief men of Judea. We have it from the testimony of profane authors, that there was, at that time, a general expectation of a prince and a prophet all over the East.

The destruction of Jerusalem was another example of the fulfilment of a clear prophecy; and this, added to other predictions uttered by our Saviour, and which received their accomplishment in the first generation of the Christian church, would have its use in sustaining the faith of the disciples amidst the perplexities of that anxious and distressing period.

139. We can even come down to the present day, and point to the accomplishment of clear prophecies in the actual history of the world. The present state of Egypt, and the present state of the Jews, are the examples which we fix upon. The one is an actual fulfilment of a clear prophecy; the other is also an actual fulfilment, and forms in itself the likeliest preparation for another accomplishment that is yet to come. Nor do we conceive, that these clear and literal fulfilments exhaust the whole of the argument from prophecy. They only form one part of the argument, but a part so obvious and irresistible, as should invite every lover of truth to the examination of the remainder. They should secure such a degree of respect for the subject, as to engage the attention, and awaken even in the mind of the most rapid and superficial observer, a suspicion that there may be something in it. They should soften that contempt which repels so many from investigating the argument at all, or at all events, they render that contempt inexcusable.

140. The whole history of the Jews is calculated to allure the curiosity, and had it not been leagued with the defence and illustration of our faith, would have drawn the attention of many a philosopher, as the most singular exhibition of human nature that ever was recorded in the annals of the world. The most satisfying cause of this phenomenon is to be looked for in the history, which describes its origin and progress; and by denying the truth of that history, you abandon the only explanation which can be given of this wonderful people. It is quite in vain to talk of the immutability of Eastern habits as exemplified in the nations of Asia. What other people ever survived the same annihilating processes? We do not talk of conquest, where the whole amount of the effect is in general a change of dynasty or of government; but where the language, the habits, the denomination, and above all, the geographical position, still remain to keep up the identity of the people. But in the history of the Jews, we see a strong indestructible principle, which maintained them in a separate form of existence amid changes that no other nation ever survived.

We confine ourselves to the overthrow of their nation in the first century of our epoch, and appeal to the disinterested testimonies of Tacitus and Josephus, if ever the cruelty of war devised a process of more terrible energy for the utter extirpation of a name, and a remembrance from the world. They have been dispersed among all countries. They have no common tie of locality or government to keep them together. All the ordinary principles of assimilation, which make law, and religion, and manners, so much a matter of geography, are in their instance suspended. Even the smallest particles of this broken mass have resisted an affinity of all most universal operation, and remain undiluted by the strong and overwhelming admixture of foreign ingredients. And in exception to every thing which history has recorded of the revolutions of the species, we see in this wonderful race a vigorous principle of identity which has remained in undiminished force for nearly two thousand years, and still pervades every shred and fragment of their widely scattered population. Now, if the infidel insists upon it, we shall not rest on this as an argument. We can afford to give it up; for in the abundance of our resources, we feel independent of it. We shall say that it is enough, if it can reclaim him from his levity, and compel his attention to the other evidences which we have to offer him. All we ask of him is to allow, that the undeniable singularity which is before his eyes, gives him a sanction at least, to examine the other singularities which we make pretension to. If he goes back to the past history of the Jews, he will see in their wars the same unexampled preservation of their name and their nation. He will see them surviving the process of an actual transportation into another country. In short, he will see them to be unlike all other people, in what observation offers, and authentic history records of them; and the only concession that we demand of him from all this, is, that their pretension to be unlike other people in their extraordinary revelations from heaven is at least possible, and deserves to be enquired into.

141. It may not be out of place to expose a species of injustice, which has often been done to the Christian argument. The defence of Christianity consists of several distinct arguments, which have sometimes been multiplied beyond what is necessary, and even sometimes beyond what is tenable. In addition to the main evidence which lies in the testimony given to the miracles

of the gospel, there is the evidence of prophecy; there is the evidence of collateral testimony; there is the internal evidence. The argument under each of these heads, is often made to undergo a farther subdivision; and it is not to be wondered at, that, in the multitude of observations, the defence of Christianity may often be made to rest upon ground, which to say the least of it, is precarious or vulnerable. Now the injustice which we complain of is, that when the friends of our religion are disloged from some feeble outwork, raised by an unskilful officer in the cause, its enemies raise the cry of a decisive victory. But, for our own part, we could see her driven from all her defences, and surrender them without a sigh, so long as the phalanx of her historical evidence remains impenetrable. Behind this unscaled barrier, we could entrench ourselves, and eye the light skirmishing before us with no other sentiment than of regret, that our friends should, by the eagerness of their misplaced zeal, have given our enemy the appearance of a triumph.

142. We offer no opinion as to the two-fold interpretation of prophecy; but though it were refuted by argument, and disgraced by ridicule, all that portion of evidence which lies in the numerous examples of literal and unambiguous fulfilment remains unaffected by it. Many there are, who deny the inspiration of the Song of Solomon. But in what possible way does this affect the records of the evangelical history? Just as much as it affects the Lives of Plutarch, or the Annals of Tacitus.—There are a thousand subjects in which infidels may idly push the triumph, and Christians be as idly galled by the severity, or even the truth of their observations. We point to the historical evidence for the New Testament, and ask them to dispose of it. It is there, that we call them to the onset; for there lies the main strength of the Christian argument. It is true, that in the evidence of prophecy, we see a rising barrier, which, in the progress of centuries, may receive from time to time a new accumulation to the materials which form it. In this way, he evidence of prophecy may come in time to surpass the evidence of miracles. The restoration of the Jews will be the fulfilment of a clear prophecy, and form a proud and animating period in the history of our religion, "the fall of them, the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?"

143. The late speculations in geology form another example of a distant and unconnected circumstance, being suffered to cast an unmerited disgrace over the whole of the argument. They give a higher antiquity to the world, than most of those who read the Bible had any conception of. Admit this antiquity, and in what possible way does it touch upon the historical evidence for the New Testament? The credibility of the gospel miracles stands upon its own appropriate foundation, the recorded testimony of numerous and unexceptionable witnesses. The only way in which we can overthrow that credibility is by attacking the testimony, or disproving the authenticity of the record. Every other science is tried upon its own peculiar evidences; and all we contend for is, that the same justice be done to theology. When a mathematician offers to apply his reasoning to the phenomenon of mind, the votaries of moral science resent it as an invasion, and make their appeal to the evidence of consciousness. When an amateur of botany, upon some vague analogies, offers his confident affirmations as to the structure and parts of the human body, there would be an instantaneous appeal to the knife and demonstrations of the anatomist.—Should a mineralogist, upon the exhibition of an ingenious or well-supported theory, pronounce upon the history of our Saviour and his miracles, we would call it another example of an arbitrary and unphilosophical extension of principles beyond the field of their legitimate application. We would appeal to the kind and the quantity of testimony upon which that history is supported. We would suffer ourselves to be delighted by the brilliancy, or even convinced by the evidence of his speculations, but we would feel that the history of these facts, which form the ground-work of our faith, is as little affected by them, as the history of any storm, or battle, or warrior, which has come down to us in the most genuine and approved records of past ages.

144. But whatever be the external evidence of testimony, or however strong may be its visible characters of truth and honesty, is not the falsehood or the contradiction which we may detect in the subject of that testimony sufficient to discredit it? Had we been original spectators of our Saviour's miracles, we must have had as strong a conviction of their reality, as it is in the power of testimony to give us. Had we been the eye-witnesses of his character and history, and caught from actual obser-

vation the impression of his worth, the internal proofs, that no jugglery or falsehood could have been intended, would have been certainly as strong as the internal proofs which are now exhibited to us, and which consist in the simplicity of the narrative, and that tone of perfect honesty which pervades in a manner so distinct and intelligible every composition of the apostles. Yet, with all these advantages, if Jesus Christ had asserted as a truth, what we confidently know to be a falsehood; had he, for example, upon the strength of his prophetical endowments, pronounced upon the secret of a person's age, and told us that he was thirty, when we knew him to be forty, would not this have made us stumble at all his pretensions, and, in spite of every other argument and appearance, would we not have withdrawn our confidence from him as a teacher from God? This we allow would have been a most serious dilemma. It would have been that state of neutrality which admits of nothing positive or satisfying on either side of the question; or rather, what is still more distressing, which gave the most positive and satisfactory appearances on both sides. We could not abandon the truth of the miracles, because we saw them. Could we give them up, we should determine on a positive rejection, and our minds would find repose in absolute infidelity. But as the case stands, it is scepticism. There is nothing like it in any other department of inquiry. We can appeal to no actual example; but a student of natural science may be made to understand the puzzle. When he asks him, how he would act, if the experiments, which he conducts under the most perfect sameness of circumstances, were to land him in opposite results? He would vary and repeat his experiments. He would try to detect the inconsistency, and would rejoice, if he at last found, that the difficulty lay in the errors of his own observation, and not in the inexplicable nature of the subject. All this he would do in anxious and repeated endeavours, before he inferred that nature persevered in no law, and that that constancy, which is the foundation of all science, was perpetually broke in upon by the most capricious and unlooked for appearances, before he would abandon himself to scepticism, and pronounce philosophy to be an impossible attainment.

145. It is our part to imitate this example. If Jesus Christ has, on the one hand, performed miracles, and sustained in the whole tenour of his history the character of a prophet, and, on

the other hand, asserted to be true, what we undeniably know to be a falsehood, this is a dilemma which we are called upon to resolve by every principle, that can urge the human mind in the pursuit of liberal inquiry. It is not enough to say, that the phenomena in question do not fall within the dominion of philosophy; and we therefore leave them as a fair exercise and amusement to commentators. The mathematician may say, and has said the same thing of the moralist; yet there are moralists in the world, who will prosecute their speculations in spite of him; and what is more, there are men who take a wider survey than either, who rise above these professional prejudices, and will allow, that, in each department of inquiry, the subjects which offer are entitled to a candid and respectful consideration. The naturalist may pronounce the same rapid judgment upon the difficulties of the theologian; yet there ever will be theologians who feel a peculiar interest in their subject; and we trust that there ever will be men, with a higher grasp of mind than either the mere theologian, or the mere naturalist, who are ready to acknowledge the claims of truth in every quarter,—who are superior to that narrow contempt, which has made such an unhappy and malignant separation among the different orders of scientific men,—who will examine the evidences of the gospel history, and, if they are found to be sufficient, will view the miracles of our Saviour with the same liberal and philosophic curiosity with which they would contemplate any grand phenomenon in the moral history of the species. If there really appears, on the face of this investigation, to be such a difficulty as the one in question, a philosopher of the order we are now describing will make many an anxious effort to extricate himself: he will not soon acquiesce in a scepticism, of which there is no other example in the wide field of human speculation; he will either make out the insufficiency of the historical evidence, or prove that the falsehood ascribed to Jesus Christ has no existence. He will try to dispose of one of the terms of the alleged contradiction, before he can prevail upon himself to admit both, and deliver his mind to a state of uncertainty most painful to those who respect truth in all her departments.

(To be continued.)

BIOGRAPHY.

MEMOIR OF THE REV. JOHN ELLIOT.

(Concluded from page 376.)

The following extract from a letter, originally written in latin, by Mr. Increase Mather, of Boston, to the celebrated Dr. Leusden, of the university of Utrecht, contains a summary account of Mr. Elliot's labours and success as a missionary. It bears date,

"*July* 12, 1687.

"Worthy and much-honoured Sir,

"Your letters were very grateful to me, by which I understand that you, and others in your famous university of Utrecht, desire to be informed concerning the converted Indians in America; take, therefore, a true account of them in a few words:

"It is above 40 years since that truly godly man, Mr. John Elliot, pastor of the church at Roxbury, being inflamed with a holy zeal for converting the *Americans*, applied himself to learn the Indian tongue, that he might the more easily and successfully unfold to them the mysteries of the Gospel; upon account of which, he has been deservedly called, *The Apostle of the American Indians*. This reverend person, with very great labour, translated the whole Bible into the Indian tongue: into which he also translated several English Treatises of Practical Divinity, and some Catechisms. About 26 years ago, he collected a church of converted Indians, in a town called Natick; these Indians confessed their sins with tears, and professed their faith in Christ; they and their children were afterwards baptized, and solemnly joined together in a church covenant. Mr. Elliot was the first who administered the Lord's supper to them. The present pastor of that church is an Indian. Besides this church at Natick, among our inhabitants in the Massachusetts colony, there are four Indian assemblies, where the name of Jesus Christ is solemnly called upon; these assemblies have some American preachers. Mr. Elliot was formerly in the habit of preaching to them once a fortnight, but now, being in the 84th year of his age, and weakened by his labours, he does not preach to the Indians oftener than once in two months.

"There is another church, consisting wholly of converted Indians, about 50 miles from hence, in an Indian town called Mashippaug: the first pastor of that church was an Englishman, who being skilful in the American language, preached the Gospel to them in their own tongue. This English Pastor is dead, and instead of him, that church has an Indian preacher. There are, besides that, five assemblies of Indians professing the name of Christ, not far distant from Mashippaug, which have Indian preachers. *John Cotton,* pastor of the church at Plymouth, has made a very great progress in the knowledge of the Indian tongue; he preaches in their own language to the above-mentioned five congregations every week. Of the inhabitants of Saconet, in Plymouth colony, there is a great congregation of those who, for distinction's sake, are called *praying Indians*, because they pray to God in Christ.

"Not far from a promontory called Cape-Cod, there are six assemblies of heathens, who are considered as Catechumens, amongst whom there are six Indians preachers: Samuel Treat, pastor of a church at Eastham, preaches to those congregations in their own language. There is a church amongst the islanders of Nantucket, the pastor of which was lately a heathen; there are also amongst them several assemblies of Catechumens, who are instructed by converted Indians. In an island called Martha's Vineyard, there are two famous *American* churches, over one of which an ancient Indian presides as pastor; and a son of this Indian pastor preaches the Gospel to his countrymen. In another church at that place, a converted Indian teaches. All the congregations of the converted Indians, both Catechumens and those in church fellowship, meet together every Lord's-day; the pastor, or preacher, always begins the worship with extempore prayer; and when prayer is concluded, the whole congregation of Indians, some of whom are excellent singers, join together in singing the praises of God. After singing, he that preaches, reads a portion of Scripture, and expounds it; he then collects doctrines from it, which he proves by Scripture and reason, and infers, after the manner of the English, uses from those doctrines. The service is concluded with prayer.

"Before the English came into these coasts, those barbarous nations were altogether ignorant of the true God; hence it is, that in their prayers and sermons, they use English terms: in calling upon the name of God, they say Jehovah, or God, or Lord; and they have also borrowed many other theological words from us.

"In short, there are six churches of baptized Indians in New-England, and eighteen assemblies of Catechumens, professing the name of Christ; there are twenty-four Indians who preach the word; and besides these, there are four English ministers, who preach in the Indian tongue.

INCREASE MATHER."

"*Boston, in New-England,*
July 12, 1687."

It was in the year 1646, that Mr. Elliot, accompanied by three persons of his choice, paid a visit to an assembly of Indians, of whom he requested a meeting at a given time and place, that he might lay before them the things relating to their eternal interests. After praying, with his wonted solemnity and fervour, he preached a sermon to them, which lasted about an hour and a quarter. This discourse contained the principal articles of the Christian religion; all of which he plainly and faithfully applied to the condition of the Indians whom he addressed. Having ended his sermon, he asked them, whether they understood? and with a general reply, they said, *We understand all.* He then, as was his custom afterwards, caused them to propound questions to him; to all of which he returned wise and good answers.—Their questions would often, though not alwaws, refer to what he had newly preached; and he this way not only made a proof of their profiting by his minstry, but also gave an edge to what he delivered to them. He would also propose suitable questions to them. At one of his first exercises with them he taught the young ones to answer the three following questions.

Q. 1. *Who made you, and all the world?*
Q. 2. *Who do you look should save you from sin and hell?*
Q. 3. *How many commandments has God given you to keep!*

He was very inquisitive to learn from the Indians, what sort of characters their *powaws*, or sorcerers were, who maintained the worship of the devil in any of their societies. In one of his journeys, on meeting with one of those wretches, he said to him, "*Whether do you think* God, *or* Chepian, (i. e. *the devil,*) *to be the author of all good?*" The conjuror answered, God. Upon this Mr. E. added, with a stern countenance, "*Why do you pray to* Chepian *then?*" and the poor unhappy man was not able to stand or speak before him; but at last made promises of reformation.

One of Mr. Elliot's remarkable cares for the poor illiterate Indians, was to bring them into the use of schools and books. He quickly procured the use of schools for them; wherein they profited so much, that not only many of them were brought to read and write, but also several of them received a liberal education at a college in New England. The policy of papists, which keeps their people from the use of the Scriptures, appeared to him hateful and hellish. He was the very opposite of a *Franciscan*, who, writing into Europe, gloried much how many thousands of Indians he had converted; but added, *that he desired his friend would send him a book called the* Bible; *for he had heard of there being such a book in* Europe, *which might be of some use to him.* Mr. Elliot was thoroughly acquainted with the Bible; and he knew that it would be more than of *some* use to the Indians, as well as to himself: he therefore, with vast labour, translated it into the Indian language. His version of the Bible was the first that ever was printed in America. The Bible being justly made the leading book, a little Indian library was quickly formed; for to Primers, and Grammars, and some other elementary works, were soon added *The practice of Piety*, and *Baxter's Call to the Unconverted*, together with several other compositions, all in the Indian tongue.

The Indians, unto whom the gospel preached by Mr. E. had been made *the power of God unto salvation*, were quickly distinguished by the name of *praying* Indians, and they as quickly were desirous of a more decent way of living, and of more fixed habitations. Among the towns into which they settled, that of Natick is the most famous. It was there that, in the year 1651, those that had before lived like the wild beasts in the wilderness, compacted themselves into a town; and first applied themselves to the forming of their civil government. Although the general court studied to keep these Indians sensible of their being subject to the English Empire, yet they had allowed them their smaller courts, wherein they might decide on their own smaller cases and concerns, and might have their town orders peculiar to themselves. Mr. E. on a solemn fast, made a public vow, *That seeing these* Indians *not possessed of any forms of government, he would instruct them in such a form of government as we had written in the word of God, that so they might be a people in all things ruled by the Lord.* Accordingly he expounded unto them the xviiith chap. of Exodus; and then they chose rulers of hundreds, of fifties, of tens: and afterwards unanimously entered into this covenant:—"We are the sons of *Adam;* we and our forefathers have long been lost in our sins; but now the mercy of the Lord beginneth to find us out again; therefore, the grace of Christ helping us, we do give ourselves and our children to be his people. He shall rule us in all our affairs: the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us; and the wisdom which God has taught us in this Book shall guide us. Oh Jehovah! teach us wisdom; send thy Spirit into our hearts; take us to be thy people, and let us take thee to be our God."

The little towns of these Indians being pitched upon this foundation, they utterly abandoned *polygamy*, which had formerly been common among them. They made severe laws against fornication, drunkenness, Sabbath-breaking and other immoralities, which they began to lament, after their settlement into church order. On their being strictly and carefully examined by a number of pious ministers, both with respect to their knowledge and piety; at length, with the consent of the neighbouring churches and ministers, they formally entered into church fellowship; and Mr. Elliot conceived himself sufficiently authorized to become their pastor; and he accordingly administered the sacrament of baptism, and that of the Lord's supper, among them.

Notwithstanding the eminent piety possessed by Mr. Elliot, from the beginning of his christian course, it was obssrved by his friends, that as he drew near the confines of the eternal world, he discovered an increase of heavenly-mindedness. It is too usual with old men, that when they are past work, they are least sensible of their incapacities. This was not the case with Mr. Elliot; for he was the first to proclaim his inability, through age and infirmity, to fill the pastoral office at Roxbury. After he had been favoured with an assistant, whom he highly esteemed and cordially loved, he expressed much satisfaction; and for a year or two before his removal to glory, he could scarcely be persuaded to perform any public service. To the importunities of those who wished him to preach, he was wont to say, that "it would be a wrong to the souls of the people, for him to do any thing among them, when they were supplied so much to their advantage otherwise." It is thought that the last sermon he ever preached was on a public fast; at the conclusion of which, though allowed by all to be an excellent discourse, he begged his hearers to pardon the poorness, and meanness, and brokenness of his meditations; but added, *My dear brother here will, by-and-bye, mend all.*

But although he thus dismissed himself from his public labours, as one so near the age of ninety well might; yet he would not give over his endeavours to *do good to all*, in a more private sphere. He had always been an enemy to idleness; and as he saw his life approaching to its close, the value of every moment stood higher in his estimation. He now imagined that he could do nothing to any purpose in the service of God; and sometimes he would say, "I wonder for what the Lord Jesus Christ lets me live; he knows that I can do nothing for him!" And yet he could not forbear endeavouring to do something for his Divine Master; wherefore, thought he, *What shall I do?* He then conceived that, though the English could not be benefited by any gifts which he now fancied himself to have only the ruins, yet who can tell but the *Negroes* might! He had long lamented, with a bleeding heart, that the English took so little care of the immortal souls of their Negroes; and he looked upon it as a prodigy, that any calling themselves Christians, should manifest such depravity, as to deprive their slaves of religious instruction. Big with hopes of being useful as a *Catechist* of *Negroes*, he requested the English, within two or three miles of him, to send their Negroes to him, once a week, that he might instruct them to the utmost of his power; but he did not live to make much progress in this undertaking.

While approaching the end of his pilgrimage, he often conversed on the subject of *the coming of the Lord Jesus Christ.*—The thoughts of his glorious appearance filled him with unspeakable joy.

At last, this saint of God, and eminent minister of Christ, fell into languishments, attended with a fever, which, in a few days, brought him into the pangs of death. On Mr. Walter, his assistant, coming in, he said to him, "*Brother thou art welcome to my soul. Pray retire to my study for me, and give me leave to be gone!*" Speaking, in his last illness, of the work of God among the Indians, he said, "*There is* a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recall the word, '*my doings*:' alas! they have been poor, and small, and lean doings, and I'll be the man that shall throw the first stone at them."

It has been observed, that they who have spoken many considerable things in their life, usually speak few at their deaths. This was not the case with Mr. Elliot, who after saying much and to good purpose, for God, during the course of a long life, uttered some things little short of *oracles* on his death-bed. It is to be lamented, that few of these have been recorded. Suffice it to say, that feeling his happy soul about to take its flight for glory, he cried out, *Welcome joy!* and breathed his last, in saying to those who stood by him, *pray, pray, pray!*

The confessedly imperfect sketch which we have given of Mr. Elliot's life, will convince every pious and intelligent reader, that he was an extraordinary man. He possessed, in an eminent degree, every grace and qualification which can adorn the ministerial character. His labours among the Indians, together with his translating the whole of the Scriptures into their language, intitle him to fill a conspicuous place in the first rank of Christian Missionaries. He was what every minister of Christ ought to be, *a man full of faith and the Holy Ghost.* He consecrated all his powers to God; and God honoured him by affording many seals to his ministry. Difficulties which would appal others to despondency, he surmounted with comparative ease; for he was *strong in the Lord, and in the power of his might.*

The hardships which he cheerfully underwent, in the pursuit of his favourite object, viz. the conversion of the Indians, are but partially known. "I have not (said he, in a letter to a friend) been dry either night or day, from the third day of the week unto the sixth, but so travelled, and at night pulled off my boots, wrung my stockings, and on with them again: and so I continue. But God steps in and helps. I have considered the word of God in 2 Tim. ii. 3, 'Endure hardness, as a good soldier of Christ.'" By the constant exercise of a strong faith, he saw *Him that is invisible*: and being in possession of perfect love, and the full assurance of hope, he spoke of his approaching death not only without the least perturbation, but with the utmost composure and delight. For many months before his departure, he often, with the sober joy of a man full of God, told his friends, "That he was shortly going to heaven; and that he would carry a deal of good news thither with him:—that he would carry tidings to the old founders of *New England*, who were now in glory, that church work was still carried on there; that the number of churches was continually increasing: and that the churches were still kept together as big as they were, by the daily additions of those that shall be saved."

It is a pleasing, and, by no means an unscriptural opinion, that the spirits of just men made perfect, in common with the holy angels, admire the manifold wisdom of God in the Church Militant. If this be the case, which is more than probable, how will the glorified spirits of Elliot, Swartz, Brainerd, and other faithful Missionaries triumph, on hearing an account of the extraordinary Missionary exertions and Bible Associations of the present age! What matter of holy triumph will it afford to the glorified spirit of Elliot to be informed, that the holy Scriptures, which he prized so highly, are about to be sent, in faithful versions into every nation under heaven?

SCRIPTURE ILLUSTRATED.

THOUGHTS ON ST. PAUL'S DOCTRINE OF JUSTIFICATION.

Romans iv.

As it is of the first importance for every man to understand the ground on which sinful and guilty creatures are justified before God, it is hoped that the following remarks will be found both interesting and useful. 1. The apostle in this chapter wholly excludes works from that economy in which man is acquitted and justified before God. His argument may be considered as standing thus, ‘If man were justified by *works* his justification would be a matter of *debt*, and consequently not of *grace;* But it is manifest, even from the old testament scriptures, that the justification of a sinner is a matter of grace; therefore he cannot be justified by works. But when St. Paul so decidedly excludes works from the economy of man's justification, it is of no small importance that we understand his meaning accurately. In order to this it should be recollected that he was arguing an important point with those who were not sufficiently enlightened relative to the gospel plan of salvation, or strongly prejudiced in favour of the Law. This being the plain state of the case, it is not difficult to perceive (nay, it would be difficult to perceive otherwise) that when he denounces works in reference to justification, it is simply the *works of the Law*, without the least allusion to those works which the Gospel requires as necessary to acceptance with God. A multitude of parallel passages, introduced for the same purpose, go to confirm this sense of the words. "For by the *deeds of the law* shall no flesh be justified. For as many as are of the *works of the law* are under the curse.—But that no man is justified by the *works of the law* in the sight of God is evident. For if the inheritance be of the law it is no more of promise. Knowing that a man is not justified by the works of the law," &c. In all these passages the Apostle is opposing the evangelical righteousness of the gospel to the legal righteousness of the law, and showing that justification can be obtained only on the former. Again, should we consider the Apostle, as including *all works*, in that unlimited sense, in which some have been disposed to understand him, we should find it extremely difficult to reconcile him to St. James, or even to himself. In short, if he meant to include those works which Jesus Christ has enjoined under the New covenant, we must consider him as saying, "Now to him that repenteth, believeth, and obeyeth the gospel, is the reward not reckoned of grace but of debt; for repentance, faith, and obedience to the gospel are the sum of the works which Christ requires, both to justification and eternal life. It must be further observed that the Apostle considers faith as a *principle of justifying righteousness without the works of the law:* and this is the sum of the scriptural doctrine of imputed righteousness. Abraham believed God, and it (his faith) was counted (imputed) to him for righteousness. It may be proper to observe that the word 'Ελογισϑη, in our translation is rendered *counted*, v. 3. *reckoned* v. 10, and *imputed* v. 22. and the same word is varied in the same way in its translation in several other passages, where its meaning is identically the same. Would it not have been preferable to have preserved the same word in the translation where both the word and the sense in the original are obviously the same? especially when it is recollected that according to the common acceptation there is considerable difference in the meaning of the words *account* and *impute*? That the former word agrees best with the original is manifest; for Ελογισϑη, signifies to *state* and *reckon up an account;* and also to estimate, or put a value upon things, see Romans viii. 18. Language could not be more beautiful or expressive. God has *summed up* in faith whatever is requisite to man's justification; and having fixed the *highest value* upon it, is pleased to set it to man's account in the place of that righteousness which he had lost by the fall; so that, in the economy of grace, faith in Jesus Christ is designed to answer the same purposes, with respect to salvation, which the most perfect obedience to the original law could have done. This is St. Paul's doctrine of imputed righteousness. But how widely different is this from the *modern* doctrine of the imputation of the personal righteousness of another for the justification of a sinner. This notion of imputation (if I understand it) may be summed up as follows—When God created man he gave him a law, annexing the penalty of death in case of transgression,—Adam, the federal head and representative of the whole human family, transgressed this law, and thereby exposed himself and all his posterity to the entire penalty which it threatened, without the capacity of recovering from his hopeless condition. The blessed Redeemer, beholding him in this forlorn state, moved with compassion, undertook his redemption. For this purpose he made his appearance in the world in the form of a servant, and by his obedience to the law, and death on the cross, made full satisfaction to divine justice for all whom the Father had given him. That he personally obeyed the broken law in man's behalf, and on his account; and suffered in himself the whole penalty which the law inflicted upon transgressors. That this personal obedience, or righteousness of Christ, is, by an act of God, *transfered*, *imputed* or *made over* to all who are given to Christ; by virtue of which transfer, or imputation, they are forever justified, sanctified and glorified.

Before notice is taken of the difficulties connected with this doctrine, it may be proper to observe that the Apostle no where, either in this chapter, or any of his epistles, says that the personal obedience or righteousness of Christ is imputed to man for justification; but throughout the whole asserts a very different thing, namely, that *faith in Christ* is counted or imputed for righteousness. And who does not perceive a striking difference between the personal righteousness of Christ, or his actual obedience to the divine law, and faith exercised in him for justification?

This distinction being kept in view, it will not be difficult to perceive the objections to the doctrine of the imputation of the personal obedience of Christ to man for justification. The first objection is, that it makes justification to be by the works of the law. This is too obvious to escape observation; for if the obedience of Christ to the law is made over to man for his justification, he is as fully justified by the righteousness of the law as if he had performed that righteousness in his own person; for it matters not whether the law be fulfilled by my person or proxy, provided the government, and the judge place it to my account. Hence it will appear, that if the Governor and Judge of the universe has accepted the obedience of His son, to the law which I had broken, in my behalf, and has made over that obedience to me by an act of imputation, I am justified and acquitted by the immutable principles of the righteousness of that law which I had transgressed.

A second difficulty in which this doctrine is involved is, that it obscures (not to say destroys) the doctrine of *pardon*, or the forgiveness of sin.

Pardon is an exercise of mercy with reference to an action to which the justice of law has annexed guilt and punishment: But if the justice of the divine law has been fully satisfied for me in the person of my proxy, by what law of moral justice am I judged guilty, or held liable to punishment? and if not guilty in the *strict justice of law*, where is the ground of pardon? Or how can I be forgiven those offences for which the law has received perfect satisfaction?

To illustrate this subject by a plain figure—suppose I have committed an offence against the laws of my country, for which I am arrested, brought to trial, found guilty, and sentenced to ten years imprisonment: I enter, and continue the whole time which the law requires. Now, on what principle am I discharged? Is it *justice?* or is it *pardon?* Every one says *justice. Pardon* would be applicable to my case at any period previous to the close of the time which the righteousness of the law required me to suffer; but not afterwards. And it is the same thing whether I suffer in my own person or by proxy, provided the law will admit of a substitute. Nor does it alter the case in any wise, if obedience be considered instead of penalty; for if the law was such as to admit a substitute, or surety for me, I should be legally discharged to the extent of that substitution; and the doctrine under consideration takes it for granted that the divine law recognizes such suretyship.

(To be continued.)

REMARKS ON 1 COR. XIII. 12.

For now we see through a glass, darkly; but then face to face.
1 Cor. xiii. 12.

We shall see God face to face. Of what nature will be that view or that knowledge? Here it would be rash and absurd to conjecture, because, in order to be in a state to do it, we must be invested with the faculties requisite to conceive that kind of knowledge; that is, we must be now, what we shall be after a glorious resurrection. When St. Paul was caught up to heaven in a miraculous ecstacy, he heard things which he declares to be "unspeakable." Thus with regard to the manner of the beatific vision, we are in a state of profound ignorance here below. But we may venture to assert, that we shall know God, and every other object, with a strength, a facility, a clearness of conception, infinitely superior to all that the finest capacity can hope for on earth, from the longest study. The soul, invested with a spiritual body, and thus provided with organs incomparably more perfect than those with which it is now connected, will have great advantages for acquiring knowledge, and making a rapid progress in it. The attributes of God, the conduct of his providence, his vast designs, and, as proceeding from them, the wonders of creation, of which we now discern only a small part; all these objects of infinite grandeur, beauty, variety, and importance, in the study of which we are every moment sensible of the weakness of our understandings, will be placed within the reach of our observation.

By the lustre of the heavenly ray, with which God will enlighten us, a thousand admirable novelties will burst upon our sight; in him, and by him, we shall see all around us what, at present, eye cannot see; hear what, at present, ear cannot hear, and our hearts shall understand that of which, at present, they can form no conception.

Those who sail upon the ocean, some leagues from land, see only the coasts; those who have the clearest eyes, with the best instruments, discern in this confused landscape only some objects, which are lost to others, and which strongly excite curiosity. Night comes on, and veils the prospect from their sight. During their sleep the vessel approaches the port, and at sunrise casts anchor. They land; a thousand beautiful and magnificent objects present themselves on every side, infinitely excelling all which the distant view had induced them to imagine.

Thus we shall enjoy in heaven, to a degree beyond all conception, the pleasures of novelty and surprise, of finding our curiosity satisfied, or at least ourselves provided with means to enable us to satisfy it; for if we were to suppose that God would display to us at once all which we hope to know through eternity, this would be, according to my ideas, to suppose that he would rob our knowledge of one of its greatest charms. In proportion as the truths we are to learn shall become more difficult to comprehend, we shall doubtless acquire talents adapted to them; and thus we shall go on from strength to strength, with regard to the pleasure of acquiring and possessing knowledge, as in every other respect we shall rise from glory to glory.

If then we are in the smallest degree susceptible of those pleasures, which are the most worthy of a thinking being, the idea of seeing God as he is must excite very strong desires; and how natural is it to seek incessantly the means to fulfil those desires, and to employ those means without delay! They are all comprehended in this word, *holiness*. Those alone will be admitted into the adorable presence of God, who labour sincerely and assiduously in the work of their sanctification: "without holiness no man shall see the Lord:" "Depart from me ye that work iniquity." To meditate on God as soon as we are capable of reasoning, to apply afterwards to that meditation more and more, is a sure path to holiness, and a most powerful incentive to exert every possible effort to practise it with diligence. Even an indistinct and limited knowledge of the wisdom and goodness of the Almighty, such a knowledge as we may acquire here below, must fill our hearts with comfort and joy. God, in the glories of the gospel dispensation, is the God of mercy, the God of peace. What measures of benignity! What effusions of grace! He is amiable, adorable, beyond all expression, all conception: our language has no terms, our hearts have no sentiments adequate to this sublime subject.

We may reasonably suppose, that all the endeavours which we employ upon earth to know God, shall not be lost to us in heaven; and that those who in this world shall acquire the best knowledge of him, will have, at their entrance into the habitations of glory, the qualities most requisite for *seeing him as he is*. Every man who has not been bewildered by false information, who has steadfastly followed, through the interposing mists of error, those rays of light which God has diffused through the universe; and, above all, he who, favoured with that shining light displayed in the gospel, shall constantly have employed it as a guide to direct him into the paths of truth;—in a word, every man who, uninfluenced by prejudice, shall not have adopted any of those systems which give us false notions of our Great God, notions injurious to the Divine Majesty, will have nothing to correct in the copy, which, faint as it is, now so much delights him. He sees God only as "through a glass;" he sees him only at a distance; yet, at least, his glass is true; if it represents the image faintly and "darkly," it does not represent it falsely; but when he shall enter into the regions of bliss, before the throne of God, he shall see him in the brightness of his glory. Happy here below, when we faintly discern him such as he is; how supremely blest shall we be, when we shall "behold him face to face!" when we "shall know even as also we are known!"

THE ATTRIBUTES OF GOD DISPLAYED.

ON THE WORKS OF CREATION.

"We must acknowledge that there are heights which we cannot ascend, and there are depths which we cannot fathom; there are difficulties which we cannot solve, and mysteries which we cannot unravel, in almost every portion of the works of God. There is hardly an object that can strike our senses, which we can fully comprehend; or which does not contain within it, some secret which we cannot penetrate. The case is much the same whether we turn our thoughts to the superior, or to the inferior works of God. We may propose questions, in an endless variety in both cases, which will admit of no other answer than this; *The wisdom which contrived, and the power which executed the work before us, originated with, and still resides in God.*

We may turn our eyes and lift our thoughts to the starry heavens, and behold innumerable worlds floating in these illimitable fields of ether; and gaze with astonished rapture on these wonderful works of God. And while absorbed in the amazing appearance which we thus behold, we may ask--What power built that vast and magnificent canopy which now surrounds us? Who was it *that spread out the heavens like a curtain;* and adorned the horrors of midnight with those lamps which shine through the vaults of heaven? What power was it that infused motion into those enormous masses? Who poised them upon their own centres, and commanded them to revolve in such stated periods, in such peculiar directions as we discover, and fixed those limits beyond which they have never presumed to pass? We can only answer to such questions—that the power and wisdom which shine with such radiant lustre in all, *originated with, and still resides in God.*

We may, indeed, attribute to secondary causes those motions and stations which we discover; we may talk of the powers of *attraction*, of the different *densities* of bodies, and of the nature of *specific gravities;* we may introduce a *centripetal* or a *centrifugal* force; and we may descant upon the *perihelion* or *aphelion* of orbits; but what will this avail? The question still remains:— Whence did matter derive those powers which we thus attribute to it? It could not be from itself, because matter is *restive* and *inert;* and to suppose that any portion of motionless matter can or could beget motion, we must suppose motion prior to motion, which is a plain contradiction; and to suppose that the laws of nature were begotten by matter, we must suppose that matter had a *power* to create that *power* by which it is now governed, and that this power produced effects before it had a being! And if, to avoid these absurdities, we contend that those things had been from eternity, we only remove the absurdities from stage to stage.

If we confine our observations to the system in which our world is placed, endless questions will arise, sufficient to prove the infinite wisdom and the unlimited power, as well as the certain existence, of God. It was the combination of his wisdom and power, whose existence we demonstrated in the last paragraph, that fixed the sun at such a peculiar distance from us; that made his station and magnitude to correspond with such exactness, that we are refreshed without any annoyance, and enlightened without being dazzled; that we are warmed without being injured, and that we feel the vicissitudes of seasons without experiencing any inconveniency. If the sun had been larger, or nearer to us, it would have set the earth on fire. If it had been less, or at a greater distance from us, we should have been congealed under perpetual frosts: in the former case, we should have been consumed to ashes with his intolerable beams; and in the latter, we should have been frozen with excessive cold. Who fixed our constitutions, and suited our natures to the globe which we inhabit; and fitted us for those variations which the seasons produce? No answer can be given to any of these questions, unless we appeal to *that power which originated with God, and which still resides in him.*

Who impressed upon the earth which we inhabit, those strange motions which it constantly undergoes? Who made it revolve on its own ideal axis with such exact regularity; and made it take such a vast circle in the immensity of space? Who determined the times of those revolutions with such finished exactness, that no deviation has taken place from creation to the present hour. We see the fact before our eyes, and we have had an annual demonstration of its certainty for nearly six thousand years. Can this arise from accident? Or can an effect exist without a cause? Or can any cause, which is inadequate, produce these effects; and must not every cause be inadequate, excepting God?

What cause has protruded this globe with all its appendages in that spiral circle which the ecliptic forms; and prevented it from wandering in a straight line through the immensity of space, and in which there is nothing but ether to obstruct its course? What wisdom and power, with united energy, have impelled it forward with such nice adjustment, that the latitude of every constellation, and of every star, is respectively preserved in every climate, in every latitude, and in every zone? Who assigned to the moon her periodical rotations, and caused her, as an attendant in waiting, to revolve round her primary in every part of her station, as she passes through her orbit in her journey round the sun! We can attribute these effects to no cause but God.

By whose wise disposal and appointment is it, amidst all the vicissitudes of the varying year, that day and night are equally distributed to every part of the terraqueous globe; and distributed with such an impartial hand, that at the conclusion of the year, no climate can boast of a surplus, and no climate can complain of a deficiency of light or shade, or charge partiality on that cause by which the seasons move? Who appointed the moon to cheer us amid the horrors of midnight; and directed her to communicate light unto us, when the sun retires into the western hemisphere, to illuminate that portion of the globe? Who contrived the place of her orbit with such nicety, and adjusted her motions with such exactness, as to cause those *waxings* and *wanings*, which are so conspicuous in every lunation? Who gave her an influence over the restless deep, and ordered her to extend her power over the tumultuous ocean? Who placed under her dominion the *fluxes* and *refluxes* of the tides, by which the waves are kept in constant motion, preserved from putrefaction, and rendered subservient to human life? And, finally to what power, but that of God, can we attribute the motions of all the heavenly bodies? They perform their respective revolutions at periodical distances; and return to their respective stations with the most critical exactness; they preserve their latitudes and bearings without any deviations, while their magnitudes and distances are the same. And they all conspire to demonstrate the existence of a power which resides not in matter; and they display a degree of wisdom which nothing less than *infinite* can possess.

In those *effects* which result from matter, we are apt to imagine that we behold nothing which is either unaccountable or strange. We are led to conceive from that uniformity with which they appear, that they flow from the impulse of necessity; or that the reverse of what they are would be impossible, and involve a contradiction. But such conclusions can only result from an erroneous judgment. The uniformity of the effect may render it more familiar; and the indifference with which we have been accustomed to view it, may have blunted that astonishment which would otherwise be excited; but those effects which we deem natural, are, in reality, as miraculous as their causes; and we can no more comprehend the one, than we can comprehend the other. We can no more comprehend how matter should adhere to any centre, than we can comprehend what the nature of that centre is; nor do we know how it is, that the earth and all the planets preserve their motions, any more than we know in what ways and manners motion was first impressed. It is true, that we perceive a certain proximity between this effect and that cause to which we have been accustomed to attribute it; but why any given cause should produce any given effect, we can no more comprehend, than we can tell why an *ignitible* composition should consume with fire sooner than one that is *incombustible*. Why water should pass through a *defile* or descend on a *declevity*; why it should retire from the *hills*, and incline towards the *sea*, are points which we can no more determine ultimately, than we can determine upon the particular quantity and combination of particles which are necessary to constitute that soft element of which we speak. All to us is mystery; and effects, as well as causes, must be swallowed up in God; it is to his power that we must ultimately refer every thing; and all our researches into the book of nature, must terminate in *Nature's God.*

(To be concluded in the next.)

AN ACCOUNT OF THE CONVERSION OF TWO MEN, BY MEANS OF A FEW WORDS SPOKEN IN CONVERSATION.

When the Reverend Andrew Kinsman, late Minister of the Gospel, at Plymouth-Dock, was once preaching in London, on the Lord's-Day, a heavy and unexpected shower of rain coming on, several Sabbath-breakers passing by at that instant, fled into the Tabernacle for shelter. Among these was a young man, who was personally acquainted with Mr. Kinsman, at Plymouth.—Seeing him in the pulpit, he immediately resolved to wait the conclusion of the service, and inquire after the welfare of his relations. This he accordingly did; to whom Mr. Kinsman replied with his usual affability, " Your good aunt, and religious mother, are both lately gone to heaven; but which way are you going? What will your pious mother say, if she should miss her *William* there?" Though the sermon had not the least effect, this sentence struck him to the heart, and God made it the means of his conversion. He afterwards became a very valuable member of the Church, at Dock, and died an Israelite indeed. Some years after this, his youngest son, an immoral young man, marrying, and having a child born to him, applied to Mr. Kinsman to baptize it. He having some knowledge of his character, told him he would baptize his child for its grandfather's sake; and then began to relate the striking circumstance of his father's conversion. This so affected the young man, that from *that* time he became serious, and was in 1793, a member of the same church at Dock.

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THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. PENELOPE GOULDING COKE, BY HER HUSBAND THE REV. THOMAS COKE, LL. D.

Penelope Goulding Coke, the subject of this memoir, was born at Bradford in Wiltshire, in the year 1762. Her father, Joseph Smith, Esquire, was bred up an attorney at law, and exercised his profession at Bradford. In the early part of his professional life, he acted as steward to the Duchess of Kingston, and afterward held the same station under Earl Manvers, formerly Lord Newark. He was indefatigable in his application to business, and though filling for many years those public stations which were inseparable from his profession and agency, his character was such as enabled him to escape those public censures, which most men are compelled to suffer as a tax for being eminent. He was a man of established integrity, and of universally good report throughout all the county of Wilts; and wherever he was fully known, he was highly respected for being superior to those dishonourable intrigues which too often disgrace those who should be ministers of justice and the interpreters of law. Towards the termination of his career, he suffered much from bodily afflictions; and during the last five years of his life was wholly confined to his house, through a stroke of the palsy. He survived his wife many years, and finally departed this mortal state in a joyful hope of a glorious eternity, at the advanced age of between seventy and eighty.

Mrs. Coke's mother, whose maiden name was Goulding, was of a remarkably delicate constitution. She was esteemed peculiarly handsome in her early years; but she suffered many bodily afflictions, which rendered her a subject of complicated infirmities through a considerable portion of her life. She died at last of a dropsy, when she had attained about the fiftieth year of her age. The peculiar delicacy of her constitution, and the complicated infirmities under which she laboured, were considerable. These severe trials to her patience frequently gave a tinge of moroseness to her expressions, which occasionally spread a gloom over the family, that would otherwise, in all probability have worn a perpetual smile. By nature she was of a reserved temper, which was frequently mistaken for haughtiness; and the occasional complaints which bodily indispositions extorted from her, gave a confirmation to the opinion which was entertained. But this reservedness, and these complicated afflictions, together with their real and apparent effects, only served to exalt the filial affection of her daughter, who, on those painful occasions, was enabled to display one of the most amiable virtues which can adorn the female character.

Mr. and Mrs. Smith had an only son, whose name was Joseph. It was his father's design that he should study the law, and thus qualify himself for those offices which he himself had held for many years with honour and advantage. But this profession not meeting with the young man's approbation, he was sent to Oriel College, Oxford, to take his degrees for holy orders; this being an avocation more suitable to his inclinations and views. One day, while belonging to this college, he, in company with a fellow student, went to bathe in the Isis. But, alas! he got out of his depth, and not being able to swim, the waters soon became his grave. His companion, when he perceived his perilous situation, being a good swimmer, instantly hastened to his assistance. He soon reached the spot in which his friend was gasping for life, but unhappily failed in his attempt to save him. Instead of this, the expiring young man seized him with the grasp of death, and both sunk to the bottom to breathe no more. The alarm was instantly spread: but though every exertion was made, their bodies could not be found during the whole day; but on the succeeding, they were discovered at a considerable distance from each other, and from the place where the accident happened.—Besides this son, Mrs. Smith had a daughter who was also called Penelope; but she died in her infancy.

It was not long after the death of her sister, that the dear subject of these memoirs was born. Great were the rejoicings of her parents on this event; and she was called Penelope Goulding, to perpetuate her mother's maiden name, and to commemorate that of her departed sister. Inheriting from her mother that delicacy of constitution for which both were so remarkable, she partook in no small degree of her bodily infirmities; and in consequence of this hereditary affliction, was exposed to the influences of causes, which, on stronger habits of body, would have made little or no impression. While very young, she was sent abroad to a boarding school, and, as might naturally be expected, was obliged to submit to all the branches of its rigid discipline. This treatment, being widely different from that which she had been accustomed to receive from an indulgent mother, contained more severity than her constitution could bear. In a certain degree, she sunk under it; and in a short time was so debilitated as to be scarcely able to lift her hand to her head. This in all probability laid the primary foundation of a complaint, which occasionally followed her through life, and finally terminated in her death.

That public schools have their excellencies, no man can doubt; but that they have their evils also, it would be folly to deny. It is deemed a branch of common politeness to study the appetite, in subordination to the health of a person advanced to a state of maturity. But in most public seminaries rigid discipline predominates over all. Fettered with an inflexible rule which refuses to bend to any circumstances or conditions, except those of imperious necessity, the governor and governess deem it no contemptible virtue to disregard the feelings of such as are committed to their care. Tenacious of their rights, pre-established usage determines every case. The robust may conform, but the infirm must sink beneath the exercise of authority to which their strength is wholly unequal. In every department of life, we behold variety. No human law can enforce discipline uniformly; without becoming oppressive to some, or affording laxity to others. In both of these cases the end is defeated by the very measure which was instituted to secure it; the law becomes tyrannical, and in proportion as it is thus applied, is manifestly unjust.

Alarmed for the safety of their only child, her parents did not leave her long in a situation, which so visibly impaired her health, and endangered her life. She was accordingly taken home, and nursed with all that tenderness which might naturally be expected from parents, whose fondness, under such circumstances, is not always kept within the bounds of moderation.

Professing themselves to be members of the Established Church, they saw and felt the necessity of strongly inculcating its various principles, particularly those of morality and virtue, upon the mind of their young daughter. And though it is highly probable at this time, that they were totally ignorant of experimental religion, the method which they adopted, was not so much for the sake of decency and decorum, as from a full conviction that her eternal happiness was connected with those truths, and that practice, which they taught her both to reverence and embrace. These lessons and admonitions being frequently repeated and strongly enforced, made a deep impression; and though this was not sufficiently efficacious to become at all times a spring of action, it was too firmly rooted to be easily erased, or treated with contempt. Instead of this, it became her monitor in her most thoughtless moments; embittered the cup of unhallowed pleasure with remorse; and, finally, through divine grace ended in consequences which we shall soon contemplate with pleasure.

But whatever lasting effects these early admonitions might secretly have produced, they appeared after some time to be only slight and transient. As she advanced towards a state of maturity, that instinctive vivacity which is so natural to the youthful mind, led her forth to associate with companions whose hearts had been total strangers to those serious impressions of which her's had occasionally felt the influence. Her parents, unwilling, through reprehensible fondness, to curb her inclination, lest they should give her sorrow, undesignedly encouraged this propensity, by neglecting to oppose its progress with marks of decided disapprobation. Unhappily this doting negligence in a great measure counteracted their salutary admonitions, and by leaving unmolested those natural productions of the carnal mind, permitted them to grow till they nearly gained the ascendency in her bosom.

Influenced by the power of example, and urged by the bias of an unrenewed nature, she soon drank into the spirit which prevailed among her associates, and insensibly joined in their amusements, particularly in that of dancing, of which she was remarkably fond. Cards also were soon introduced to her notice. But though she occasionally wasted some hours in this branch of fashionable folly, it was generally begun with reluctance, persevered in with regret, and most frequently followed by remorse. A transient recollection of those principles which she had embraced, and been taught to revere as sacred, occasionally filled her mind with sorrow, and drew from it an involuntary sigh in the midst of those imaginary pleasures which she was pursuing with reluctant avidity. Her understanding was so far enlightened, as to perceive the inconsistency between her principles and her conduct. This embittered the enjoyment which ignorance draws from foolish amusements; and the anguish was heightened by the inability which she found to act conformably with her judgment, and in opposition to the examples which she followed. St. Paul has drawn her picture with discrimating exactness, in Rom. vii. 19, "For the good that I would, I do not; but the evil which I would not, that I do."

During these early years, she regularly attended divine service in the Established Church with her parents and the rest of the family; and on these occasions her apparent devotion was so far superior to that of others of her age and acquaintance, as to excite the attention of many who had then an opportunity of marking her conduct. This fact has been transmitted to me since her death, by a person who had secretly made his observation in this place of public worship. Still, however her devotion did not appear in her own estimation to flow from a proper principle, because it did not lead to those gracious effects by which the genuine servants of God are distinguished. The principle of her devotion was too weak to save her from the amusements, which, in the same moment she both followed and despised. It was a form of godliness without its power; for the heart was unchanged and unrenewed by divine grace.

But though the heart was unchanged, and though she was rather of a haughty disposition, the admonitions of her parents, and the principles upon which her education had been undertaken and conducted, had been very useful. The duties of filial obligation were too deeply rooted in her bosom for example or inducement to shake. From this principle, she rarely left the house without the consent of her parents, or paid any visits except in company with them, or by their approbation. Nothing which she thought would give them pain, was either pursued or neglected by her; and as her mother's afflictions were long and severe, her constant confinement rather tended to enervate a constitution already weak, than to afford it an opportunity of acquiring that additional vigour which it wanted. But personal considerations had little influence on her. The thought of rendering her parents some assistance, and of yielding obedience to their commands, presented motives of superior efficacy; and by this principle of filial duty she was actuated, till divine grace renewed her nature, and the death of her parents discharged her from the obligation.

The dear object of these memoirs was under twenty, when she lost her mother. She had already acquired habits of retirement through her mother's long indisposition, which, though she was now more at liberty, she found no inclination to leave. At this time she had an uncle and aunt, of the name of Gwyer, who resided in Bristol. Her uncle, who was her relation only in the law, and a local preacher in our connection, frequently paid visits to Mr. Smith and his daughter. During these visits, having observed something serious in her deportment, he took every occasion which opportunity offered, to speak seriously, closely, and faithfully to her, on the nature and necessity of experimental religion. His words were attended with power, and sunk deeply into her heart. The books which she read, tended to rivet her convictions; and all united to cut off from her views, all hopes of heaven, through the performance of prescribed duties, or the discharging the various charities of life.

On attaining the age of twenty, her convictions were permanent and severe. She now saw that she was a sinner, and feeling the sentence of death in her soul, was constrained to cry vehemently for that mercy which she had hitherto sought only in a languid manner. Her anguish on this occasion was particularly acute; "the sorrows of death compassed her about, and the pains of hell gat hold upon her." She saw those foolish amusements, on which she had looked with an eye of comparative indifference, to be exceedingly sinful. Dancing and card-playing appeared before her in their true colours, and she instantly formed a resolution, through divine grace assisting her, that she would be found in these practices no more. A breaking off from those few companions with whom she had occasionally associated, was almost a necessary consequence of this resolution. A concern for the salvation of her soul rose superior to every other consideration; so that the language of her heart was, "What shall I do to be saved?"

Her companions, on perceiving a change so remarkable in one of whose former piety they had entertained a most extravagant opinion, began to think that she was actually deranged.—And they imagined themselves justified in this conclusion, from making a comparative estimate of such facts as came within the reach of their knowledge. They knew that she had been obedient to her parents, had regularly attended church, and had shewn much devotion while there. They knew that she had been charitable to the distressed, had sympathized with the afflicted, and had read good books. On the contrary, dancing and card-playing were the only innocent recreations in which she had indulged; and for a person of this description to imagine she was a lost sinner, afforded such a convincing proof of madness, as would even prove themselves insane in case they should presume to disbelieve it. These contrary views being entertained on each side, a mutual separation took place between them; they avoided her company from a persuasion that she was deranged, and she avoided them because they relished not the things of God. The former pursued happiness among the amusements and gaieties of life, and the latter in the mercy of God through Jesus Christ, into that eternal world into which her spirit had begun already to enter.

Being considerably affected with a sense of her spiritual condition, her father, whose health at this time was good, permitted her to visit Bristol. But the novelties of the city were not sufficient to overcome the anguish which weighed down her soul. While in this place, she regularly attended on the ministry of that heavenly man, Mr. Valton. Relief from the anguish of her heart was the object which she sought; and while drinking in the divine word, God was pleased to speak peace to her soul; and the clear sense of pardon and acceptance which she here received, was retained by her to her dying day. As her convictions had been very acute, so her sense of forgiveness was strong and lively, being attested by internal and external evidences which could not deceive.

Having found that mercy manifested to her soul which she had sought with much earnestness, very different prospects presented themselves to her view. Her darkness was turned into light; her sorrow into joy; her days of mourning were at an end; her warfare was accomplished; for she had received from the Lord's hand double for all her sins. "The Lamb of God who taketh away the sin of the world," was revealed in her soul, and she was enabled to call God Father by the Holy Ghost. She felt his love shed abroad in her heart, and experienced a divine assurance that her sins were blotted out from the book of his remembrance. Hence she was enabled to walk in the light of God's revealed countenance, and, by obtaining power from on high, to yield obedience to his commandments, from a principle of grateful love and filial fear.

Having thus, through the power of divine grace, passed from death unto life, she felt a desire to associate with such as had experienced its saving influence on their hearts. Her father, who was rich in works of benevolence, had infused into his daughter's mind, a love for those principles by which he had been actuated. This concurring with her natural inclination, conducted her frequently to the abodes of misery, to relieve the wants of the unhappy sufferers, and brought her acquainted with some pious young ladies, who sought out these haunts of wretchedness with the same benevolent intention. This beneficent plan she had rarely neglected, even while she was a stranger to God. But now having felt the powers of the world to come, she renewed her diligence, and became qualified to administer relief to the disconsolate souls, as well as suffering bodies of the afflicted poor. Engaged in these errands of love, a congeniality of spirit soon introduced to her notice some of the pious Methodists who had been raised up in Bradford, the place of her nativity. With these she took sweet counsel, and was much edified in the things of God by learning their experience, and hearing them declare what God had done for their souls. The correspondence and similitude which she discovered between their experience and her own, tended, in no small degree to encourage her in the ways of God, and to remove those doubts with which she was occasionally assailed. This she found peculiarly profitable to her soul; for as her doubts disappeared, her faith obtained strength in the same proportion.

But though her father was by no means an enemy to christianity, he was very unwilling that she should regularly attend the preaching and private means of grace among the Methodists.—The principle from which this disinclination arose, it is not difficult to discover:

> "For still the world prevail'd, and its loud laugh,
> "Which scarce the firm philosopher can scorn."

It was thought degrading to associate with persons who were beneath her in point of worldly circumstances; and beneath the dignity of the family to countenance a sect which was almost every where spoken against. It is true that when the Rev. John Wesley, and the Rev. B. B. Collins, preached, she was permitted to hear by the toleration of her father, though at other times she was interdicted. And as a sense of filial duty reigned in her bosom, she chose rather to suppress her own desires than to indulge them at the expense of her father's displeasure, because all his cautions operated like imperious commands.

When attending on the ministry of Mr. Wesley and Mr. Collins, her soul seemed to drink in every word with as much eagerness as a thirsty soil when imbibing a fertilizing shower. On entering the chapel, her condition in life was lost in the superior consideration of holy worship. It was her custom to kneel on the floor during prayer, with the poorest of the people, and while hearing the sermon, the pleasure which beamed from her countenance, strikingly indicated the joy which triumphed in her soul. Through the whole of her behaviour on these occasions, she manifested a high degree of satisfaction, that she was permitted to assemble with those whom she considered as the people of God. She ranked these seasons among her most exalted privileges, and esteemed these opportunities as some of the happiest incidents of her life.

(To be continued.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

SERMON BY A BUDHIST PRIEST.

Extracted from the Methodist Missionary Notices, for 1816.

Agreeable to the promise we gave in our last number, we now present our readers with a *Sermon* by Petrus Pandita Sekarra, the celebrated and learned *Budhist Priest*, who has recently embraced Christianity, and experienced the converting power of the gospel of Christ. The circumstances by which this divine change was effected are so well known, that it is unnecessary to enlarge upon them. The following *Sermon* appears to have been one of his first productions of the kind. We forbear giving any comment upon it, being persuaded that the novelty of the production will be a sufficient apology for the simplicity of the style, and the peculiarity of the mode of illustration. It appears to be of eastern character, and well adapted to the circumstances of the people to whom it was addressed. We are confident it will be read with much interest, and with feelings of gratitude to God, who has made known the riches of the glory of his grace among the Gentiles.

JAMES V. 19, 20.

"*Brethren, if any of you do err from the truth, and one convert him,*

"*Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*"

Beloved brethren, to err from the truth, is to err from the true religion.—The apostle James says, If one could convert a heathen, he would save a soul from death: that is, he whose soul was in danger of being lost, by continuing in a wrong way, is led into the right way, which leads to eternal life, and is saved. The multitude of his sins is covered, or prevented from being brought against him.

Beloved brethren, there are a great number of religions in the world, but of which one only can be the true religion, for all cannot be true. Therefore, that must be the true religion, which admits a Creator, and one only everlasting God. Now, if one, with a hope of saving his soul, turns his back upon the religion of this eternal God, and worships another, his labour may be compared to a famished foolish kid, that endeavours to suck the horns of its mother instead of the teat. Some religions deny the everlasting God, who created the world. But how, it must be asked, can a rational person believe them to be right? No man can see the soul; yet, from the motions, feelings, and other actions of the man, there can be no doubt of his having a soul. Therefore, my friends, cannot you be convinced, from this wonderful world, and the various parts of creation, namely, the heavens, earth, sea, sun, moon, stars, men, &c. and their regular organization, that there is a God, and all these are his works; and likewise, can't we consider that these things cannot be made by themselves, and that it is impossible so to be.

If the world was created by itself, and not created by God, how is it possible that the wonderful events thereof should remain invariably the same, without the interposition of God? Will ever a puddy field be ploughed properly by the oxen alone, without a husbandman? If the creation is of itself, there must be much changeableness in the world, and a want of regular system and order.

As, for instance, the members of a man, such as the nose, might come in the place of the ear, and the ear in place of the nose; the chin in the place of the mouth, and the mouth in the place of the chin.

Friends, certainly God created the world, and the many things therein. He is an *eternal Being;* he knows the events of the *past*, *present*, and the *future* times: he knows the thoughts of all the inhabitants of the world. If any one doubt that, it is nothing but the mere obscurity which is the cause of his heathenish faith. The chicken in the egg could not see the sun, moon, and the world, being covered with a shell, and its eyes not being open; likewise, my brethren, you can't know and acknowledge the everlasting God, or believe in the Saviour, as you are covered with the shell of heathenish faith; and as you have not the light of understanding. Your eyes are not open: therefore we should rejoice and be thankful to God, and those preachers who lay before us such a just and cheerful religion of a Holy Trinity, consisting of God the Father, God the Son, and God the Holy Ghost. Who can be averse to embrace this religion, offered by those who have some efficient knowledge thereof? Surely none. The Apostle Paul says, in his Epistle to the Romans, chap. i. verse 16, "*I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.*"

Beloved brethren, I myself was one of the principal preachers of the Budhist religion, in this island of Ceylon; and during my priesthood, I not only acquired some proficiency in the Palic Sanscrit and Cingalese sciences; I also spent good part of my time in preaching and learning the religious books of Budhu, and of some other religions. It is well known to you, that I was much esteemed among the Budhists for my preaching; and was respected and rewarded by royal favours, and by chief ministers of state; yet I found in that religion no REDEEMER to save our souls from death; no CREATOR of the world, or a beginning to it. Consequently, I had some doubt always in my mind, as to its reality; and had some suspicion that the world and its thousands of wonderful parts, was the creation of an Almighty God. While I was reflecting on this, a conversation took place between me and the head priest of *Saffergam* district, called *Attedassa Teronansey*, of the temple of *Kottembulwalle*. He asked me, who could believe that a child (as it is said in the Christian religion,) could be conceived in the womb of a virgin? To which I answered, If the world, and all its curious things, which we see about us, were created of themselves, it is no wonder that a child should have been conceived in the womb of a virgin. Upon which the priest was somewhat displeased with me. While I was in this condition, I happened, through the blessing of God Almighty, to speak with the pious Rev. Mr. Clough, since which, I have maintained a friendship with him, and have continued to attend and converse with him concerning the Christian religion. By this means, the obscurity and doubts which were over my mind, were perfectly cleared off, and the light of the Christian faith filled my mind in their stead, as easily as colours are received into fine white linen when painted; so I consented to be baptized. While I was in doubt, a large *Mandowe* was erected, in the place called *Galwadogodde*, at *Galle*, for the performance of a very great ceremony of Budhu's religion; there were assembled twenty-eight preachers, (or priests) including myself, and an immense crowd of common people of both sexes. During that ceremony I read over two chapters of the Gospel of St. Matthew before the multitude, and spoke to them upon that subject in a friendly manner. Some time afterwards, the people of *Galle* district, hearing that I was at the point of leaving the priesthood, and of being baptized, gathered into a large body, and spoke in such a manner against my intented baptism, that scarcely any man could have resisted them: in consequence of which, I was in a state of perplexity for some time, being strongly inclined to be baptized, on the one hand, and to comply with their request on the other. But after my arrival in Columbo, all the hesitations and the agitations of my mind were completely done away, by the sweet and admirable advice I received from the Hon. and Rev. Thomas James Twisleton, the chief chaplain in this island. Just as darkness vanishes by the appearance of the sun, I was enlightened, and was actually baptized, without regarding the aversion and abuse I was likely to undergo from the people of the Budhu's religion; giving up my relations and friends, the teachers of my former religion, and the situation I was in, and the lands and other property which I obtained from the Budhu priesthood. Thus I embraced Christianity, and became a member of Christ's church, which circumstance is perhaps known to every one of you. Beloved brethren, your principal object must be to seek the means of obtaining a happy and eternal life. You are labouring, both day and night, to support this uncertain life, yet you never think of the means of saving your soul. If you labour so much for this uncertain and temporal life, how much more ought you to labour for the salvation of the immortal soul? Are we not sinners by nature, and under the curse of God? Yes. And why do not we think of the means of being saved? We being sinners by nature, God took compassion on our sad state, and sent his only Son, Jesus Christ, into the world, to suffer punishment, and to be crucified, and to die for our sake, and to save us from our sins: He also rose the third day from death, and ascended into heaven. Now we have received the Gospel, wherein are contained his own doctrines, which he delivered while he was in this world, for the direction of mankind, and for their salvation. The holy Gospel is the way to lead every man to salvation. We have many evidences to convince us of its truth, not only by the Holy Scriptures, but also in the profane histories of the ancient heathens. There is no other way of salvation except this very way by the Gospel. Many persons in this world are worshipping images, made of wood, clay, &c. with a view of being saved by them; yet they do not consider that the images cannot hear their prayers, nor see their homages, neither accept a single thing of their offerings; consequently, those labours and services are of no use. They lead men to break the second commandment of our Creator, the Lord God. And can they be blessed of this? There are some persons who deny the existence of God, and say, Where is he? who saw Him? and many such foolish words; but it is the height of stupidity; for there is no man who can judge in what way the power and grace of God are bestowed. We ought only to consider that we are sinners, and to obtain our salvation through Christ, the Son of God. There is no profit in their entertaining such false and vain thoughts; for they resemble a foolish physician, who is brought to cure a wounded man of an arrow received in a battle, who, instead of applying his remedies, quietly sits inquiring, who was the person that shot him? from whence the arrow came? what is the name of the archer? and many other long and foolish particulars, and so lets the man die. My brethren, do not entertain such vain thoughts as this foolish physician; look out for immediate remedies for salvation, pulling out the arrow of sin from you. It plainly appears to a good Christian, that the ceremonies of devils prevailing in this country, are the ways leading to death. Some one of you say, If you forbear from doing evil works, there is no need of worshipping God. But I do assure you, that no man can be saved, though he do good works, if he do not worship the Godhead, consisting of God the Father, God the Son, and God the Holy Ghost; as the man will never grow fat, though he dress and ornament himself with much good apparel and jewels, unless he also eat food. Therefore, I conjure you to do good works, from a complete Christian faith in your hearts. We must be saved by by faith in Christ; by loving God, keeping his commandments, praying to him, studying his religion, and repenting of our past sins: he who errs from this way, errs from the truth. Britannia, the Queen, sent her children to shew the right way to the children of her sister Ceylonia.—As a learned physician cures the leprosy with good remedies, we have good doctors to cure our false faith, and heathenish, with their enlightened doctrines. Therefore, if we are willing to be saved, why are we not saved? If a thirsty man refuses to drink pure cold water,—and if a hungry man refuses to eat delicate victuals,—and a naked man refuses to put on clear and valuable apparel,—is it not his own fault? The chief means of being saved from death, is by faith towards God; consequently, the man who has a complete faith, ought to keep God's commandments, according as they appear in the holy scriptures, and leave off all evil works, and do all good works. There are three things in the heart of man which lead to all manner of evil, viz. covetousness, envy, and ignorance: and thus men, in consequence of these chief evils, or on account of covetousness, envy, and the ignorance of the true religion, do sin, by word, deed, and thought; they commit murders, thefts, and adulteries; by their words, they lie, backbite, talk roughly, so as to hurt a man's feelings; take the name of God in vain, and say other bad things; and in their thoughts covet the things and property of others. They are envious of the prosperity of others, and think that there is no God; all these things happen on account of the abovesaid covetousness, envy, and ignorance; all these evils are against his salvation. These things he ought to forsake; and ought to give alms according to his circumstances. He ought to speak courteously to others, and to conduct himself, in all his actions, so as not to be prejudicial to others, but beneficial; to consider the lives of all others as his own; these are the good works. Therefore, my brethren, let us endeavour to forsake all the aforesaid evil things, be confirmed in good works, and not to err from the right paths; but to lead those into the right paths, and to participate of the redemption of Christ, and the love of Almighty God; so SHALL WE SAVE THEIR SOULS FROM DEATH, AND HIDE A MULTITUDE OF SINS.

MORAL SAYINGS OF THE PERSIANS.

The discourse of the wise is distinguished from that of fools, in that the former are for peace, and the latter for dispute.

To love wise men, and to converse with them, is half way towards wisdom.

An *Arabian* being asked how he knew there was a God, answered as he knew by the traces in the sand, whether there had passed man or beast.

Honour consists in virtue, not in riches; and gravity not in age, but in understanding.

A ship may as well expect to sail out of port without paying the customs, as a man depart this world, without sharing in its troubles.

POETRY.

For the Methodist Magazine.

REFLECTIONS ON THE DEATH OF A FRIEND WHO INSTRUCTED THE AUTHOR IN SACRED MUSIC.

Of blasted expectations, with'ring joys,
Of bliss departed and a friend deceas'd,
"Sing heavenly muse." My guide, preceptor, friend,
Whose glowing heart with fine sensation fraught,
Knew how to estimate the worth of Mind,
My friend is dead! He knew himself to sing,
And wake the "living lyre" in strains so sweet
That music's self might listen and approve.
Enwrapt in ecstacy his hand could swell
The full ton'd organ, or the grave bassoon,
In strains of moral music. He could touch
The lively viol, or symphonious lute,
And while his fingers swept the trembling strings,
Sadness was sooth'd, and melancholy smil'd:
Nor less harmonious was his dulcet *voice*,
Nor less his heart with fine emotion glow'd,
When, at his bidding, every vocal power
Was call'd to action, in ascribing praise
To Him to whom all voices should ascend
In loud unceasing anthems. But no more
His voice is heard. His rapture-beaming eye
Is clos'd forever in the sleep of death!
His lyre is broken, and his harp, unstrung,
Forgotten lies—save when the mournful breeze,
In dying cadence, sighs among the strings,
And wakes the tones of woe. But is his voice
Forever silent? will he wake no more?
Is that etherial fire forever quench'd?
Forever dead? Hence, coward deist, hence!
And hence ye vain and sceptic theories,
Still let me live, and let me die a Christian;
For he whose memory inspires my lay,
In all the triumph of a Christian died.
See through the gloom that hovers 'round his grave,
An angel form appears. Upon her brow
Sits smiling peace, and in her hand she bears
The charter of immortal blessedness,
The sacred volume, whose unerring page
Declares that "life and immortality
Are brought to light." 'Tis blest religion:
The shades of death disperse at her approach,
And hope enchanted smiles. I sorrow then,
Not without hope, for we shall meet again,
Again shall mingle voices, while our hearts
Shall join the perfect songs of seraphim.
Thou too, Eliza, let thy widow'd heart
Exult in glorious hope; the star, that sets
Beyond the western wave, is not extinct;
It brightens in another hemisphere,
And gilds another evening with its rays.
O glorious hope of immortality!
At thought of thee, the coffin and the tomb
Affright no more, and e'en the monster, death,
Looses his fearful form, and seems a friend.
At thought of thee, my eager, glowing heart
Lets go its hold on sublunary bliss,
And longs to drop this cumb'rous clog of earth,
And soar to bliss unfading and secure.
Exist forever! O transporting thought!
When countless ages shall have roll'd away,
And time shall cease, the deathless energies
Of heav'n-born mind, all changes shall survive,
And never die. O infidelity,
What solace canst thou offer to the soul,
In all the sad vicissitude of grief,
That pains the feeling heart? Will thy sad dream
Of dread annihilation, soothe the heart
That mourns for friends departed? Will it cheer
The fearful hour, when pale, relentless death
Dissolves the ties of nature? Then the Christian
Can lift his head exulting, and behold
A blest re-union in a world of bliss!
O thou Eternal Source of light and life,
From whom all beings came, instruct my heart
To bow submissive to thy sov'reign will,
And bless the hand that blasts my rising hopes
Of earthly bliss, and draws me to thyself.
When that dear friend, to whom I consecrate
This pensive lay, first taught my youthful voice
The enrapt'ring powers of sacred harmony,
He bade me consecrate my vocal powers,
My heart, my voice, to great Jehovah's praise;
And now, if spirits of the good, can view
The scenes they left, and friends they lov'd below,
O, shade lamented, hear the solemn vow,
While here I dedicate my heart, my voice,
My life, my lyre, to that Eternal Power
Who, from primeval nothing, bade me live,
And bade me live to him. And when my heart
Forgets the sacred theme, oh, may it cease
Its regular vibrations, and my hand
Forget its cunning. Sainted shade farewell,
Fain would my muse pursue thy tow'ring flight,
And track thy mounting spirit as it soars
Above the stars: but yet for me remain
A few more conflicts, and a few more tears,
By native feeling wrung; then the bright morn
Of bliss immortal shall arise, and peace
Forever and forever shall be mine.
Then death-divided friends shall part no more.
Then shall we join the bright angelic choir,
And swell the choral song; while not one note
Discordant or untuneful, shall disturb
The full, harmonic, heav'nly, holy lay.

CAROLINE MATILDA.

THE

METHODIST MAGAZINE.

FOR DECEMBER, 1818.

DIVINITY.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 408.)

146. We offer the above observations, not so much for the purpose of doing away a difficulty which we conscientiously believe to have no existence, as for the purpose of exposing the rapid, careless, and unphilosophical procedure of some enemies to the Christian argument. They, in the first instance, take up the rapid assumption, that Jesus Christ has, either through himself, or his immediate disciples, made an assertion as to the antiquity of the globe, which, upon the faith of their geological speculations, they know to be a falsehood. After having fastened this stain upon the subject of the testimony, they, by one summary act of the understanding, lay aside all the external evidence for the miracles and general character of our Saviour.—They will not wait to be told, that this evidence is a distinct subject of examination; and that, if actually attended to, it will be found much stronger than the evidence of any other fact or history which has come down to us in the written memorials of past ages. If this evidence is to be rejected, it must be rejected on its own proper grounds; but if all positive testimony, and all sound reasoning upon human affairs, go to establish it, then the existence of such proof is a phenomenon which remains to be accounted for, and must ever stand in the way of positive infidelity. Until we dispose of it, we can carry our opposition to the claims of our religion no farther than to the length of an ambiguous and mid-way scepticism. By adopting a decisive infideli-

ty, we reject a testimony, which, of all others, has come down to us in the most perfect and unsuspicious form. We lock up a source of evidence, which is often repaired to in other questions of science and history. We cut off the authority of principles, which, if once exploded, will not terminate in the solitary mischief of darkening and destroying our theology, but will shed a baleful uncertainty over many of the most interesting speculations on which the human mind can expatiate.

147. Even admitting, then, this single objection in the subject of our Saviour's testimony, the whole length to which we can legitimately carry the objection is scepticism, or that dilemma of the mind into which it is thrown by two contradictory appearances. This is the unavoidable result of admitting both terms in the alleged contradiction. Upon the strength of all the reasoning which has hitherto occupied this article, we challenge the infidel to dispose of the one term which lies in the strength of the historical evidence. But we undertake to dispose of the other which lies in the alleged falsehood of our Saviour's testimony. We will not try to make our escape by denying the truth of the geological speculation. We are not afraid to own that we are impressed by its evidence, and feel our imagination regaled by its brilliancy. We will not try to do away the supposed falsehood, by asserting what has been called the Mosaical antiquity of the world; but we deny that our Saviour ever asserted this antiquity. It is true that he gives his distinct testimony to the divine legation of Moses; but does Moses ever say, that when God created the heavens and the earth, he did more at the time alluded to than transform them out of previously existing materials? Or does he ever say, that there was not an interval of many ages betwixt the first act of creation, described in the first verse of the book of Genesis, and said to have been performed at the *beginning*; and those more detailed operations, the account of which commences at the second verse, and which are described to us under the allegory of days?—Or does he ever bring forward any literal interpretation of this history which brings him into the slightest contact with the doctrines of geology? Or, finally, does he ever make us to understand, that the genealogies of man went any farther than to fix the antiquity of the species, and, of consequence, that they left the antiquity of the globe a free subject for the speculations of philosophers? The historical evidence remains in all the obstinacy of experi-

mental and well attested facts; and as there are so many ways of expunging the other term in the alleged contradiction, we appeal to every enlightened reader, if it is at all candid or philosophical to suffer it to stand?

148. There is another species of evidence for Christianity which we have not yet noticed. What is commonly called the *internal evidence*, or those proofs that Christianity is a dispensation from heaven, founded upon the nature of its doctrines, and the character of the dispensation itself. The term "internal evidence" may be made indeed to take up more than this. We may take up the New Testament as a human composition, and without any reference to its subsequent history, or to the direct and external testimonies by which it is supported. We may collect from the peformance itself such marks of truth and honesty, as entitle us to conclude, that the human agents employed in the construction of this book were men of veracity and principle. This argument has already been resorted to, and a very substantial argument it is. It is of frequent application in questions of general criticism; and upon its authority alone many of the writers of past times have been admitted into credit, and many have been condemned as unworthy of it. The numerous and correct allusions to the customs and institutions, and other statistics of the age in which the pieces of the New Testament profess to have been written, give evidence of their antiquity. The artless and undesigned way in which these allusions are interwoven with the whole history, impresses upon us the perfect simplicity of the authors, and the total absence of every wish or intention to palm an imposture upon the world. And there is such a thing too as a general air of authenticy, which, however difficult to resolve into particulars, gives a very close and powerful impression of truth to the narrative. There is nothing fanciful in this species of internal evidence. It carries in it all the certainty of experience, and experience too upon a familiar and well known subject,—the characters of honesty in the written testimony of our fellow men. We are often called upon in private and every-day life to exercise our judgment upon the spoken testimony of others, and we both feel and understand the powerful evidence which lies in the tone, the manner, the circumstantiality, the number, the agreement of the witnesses, and the consistency of all the particulars with what we already know from other sources of information. Now it is undeniable, that all

those marks which give evidence and credibility to spoken testimony, may also exist to a very impressive degree in written testimony; and the argument founded upon them, so far from being fanciful or illegitimate, has the sanction of a principle which no philosopher will refuse; the experience of the human mind on a subject on which it is much exercised, and which lies completely within the range of its observation.

149. We cannot say so much, however, for the other species of internal evidence, that which is founded upon the reasonableness of the doctrines, or the agreement which is conceived to subsist betwixt the nature of the Christian religion and the character of the Supreme Being. We have experience of man, but we have no experience of God. We can reason upon the procedure of man in given circumstances, because this is an accessible subject, and comes under the cognizance of observation; but we cannot reason on the procedure of the Almighty in given circumstances. This is an inaccessible subject, and comes not within the limits of direct and personal observation. The one, like the scale, and compass, and measurements of Sir Isaac Newton, will lead you on safe and firm footing to the true economy of the heavens; the other, like the ether and whirlpools, and unfounded imaginations of Des Cartes, will not only lead you to misconceive that economy, but to maintain a stubborn opposition to the only competent evidence that can be offered upon the subject.

150. The writer of the present article feels, that in thus disclaiming all support from what is commonly understood by the internal evidence, he does not follow the general example of those who have written on the Deistical controversy. Take up Leland's performance, and it will be found, that one half of his discussion is expended upon the reasonableness of the doctrines, and in asserting the validity of the argument which is founded upon that reasonableness. It would save a vast deal of controversy, if it could be proved that all this is superfluous and uncalled for; that upon the authority of the proofs already insisted on, the New Testament must be received as a revelation from heaven; and that, instead of sitting in judgment over it, nothing remains on our part, but an act of unreserved submission to all the doctrine and information which it offers to us. It is conceived, that in this way the general argument might be made to assume a more powerful and impressive aspect; and it is hoped,

that the reader will not look upon the article as prolonged to an unnecessary length, if, by unfolding the speculation, the defence of Christianity can be more accommodated to the spirit and philosophy of the times.

151. Since the spirit of Lord Bacon's philosophy began to be rightly understood, the science of external nature has advanced with a rapidity unexampled in the history of all former ages. The great axiom of his philosophy is so simple in its nature, and so undeniable in its evidence, that it is astonishing how philosophers were so late in acknowledging it, or in being directed by its authority. It is more than two thousand years since the phenomena of external nature were objects of liberal curiosity to speculative and intelligent men. Yet two centuries have scarcely elapsed since the true path of investigation has been rightly pursued, and steadily persevered in. Since the evidence of experience has been received as paramount to every other evidence, or, in other words, since philosophers have agreed that the only way to learn the magnitude of an object is to measure it, the only way to learn its tangible properties, is to touch it, and the only way to learn its visible properties, is to look at it.

152. Nothing can be more safe or more infallible than the procedure of the inductive philosophy, as applied to the phenomena of external nature. It is the eye, or the ear witness of every thing which it records. It is at liberty to classify appearances, but then in the work of classifying, it must be directed only by observation. It may groupe phenomena according to their resemblances. It may express these resemblances in words, and announce them to the world in the form of general laws. Yet such is the hardihood of the inductive philosophy, that though a single well-attested fact should overturn a whole system, that fact must be admitted. A single experiment is often made to cut short the finest process of generalization, however painful and humiliating the sacrifices, and though a theory, the most simple and magnificent that ever charmed the eye of an enthusiast, was on the eve of emerging from it.

153. In submitting, then, to the rules of the inductive philosophy, we do not deny that certain sacrifices must be made, and some of the most urgent propensities of the mind put under severe restraint and regulation. The human mind feels restless and dissatisfied under the anxieties of ignorance. It longs for the repose of conviction; and to gain this repose, it will often

rather precipitate its conclusions, than wait for the tardy lights of observation and experiment. There is such a thing, too, as the love of simplicity and system—a prejudice of the understanding, which disposes it to include all the phenomena of nature under a few sweeping generalities—an indolence, which loves to repose on the beauties of a theory, rather than encounter the fatiguing detail of its evidence—a painful reluctance to the admission of facts, which, however true, break in upon the majestic simplicity that we would fain ascribe to the laws and operations of the universe.

154. Now, it is the glory of Lord Bacon's philosophy, to have achieved a victory over all these delusions—to have disciplined the minds of its votaries into an entire submission to evidence—to have trained them up in a kind of steady coldness to all the splendour and magnificence of theory, and taught them to follow, with an unfaultering step, wherever the sure though humbler path of experiment may lead them.

155. To justify the cautious procedure of the inductive philosophy, nothing more is necessary than to take a view of the actual powers and circumstances of humanity; of the entire ignorance of man, when he comes into the world, and of the steps by which that ignorance is enlightened; of the numerous errors into which he is misled, the moment he ceases to observe, and begins to presume or to excogitate; of the actual history of science; its miserable progress, so long as categories and principles retained their ascendency in the schools; and the splendour and rapidity of its triumphs, so soon as man understood, that he was nothing more than the disciple of Nature, and must take his lesson as Nature offers it to him.

156. What is true of the science of external nature holds equally true of the science and phenomena of mind. On this subject, too, the presumptuous ambition of man carried him far from the sober path of experimental inquiry. He conceived that his business was not to observe, but to speculate; to construct systems rather than consult his own experience, and the experience of others; to collect the materials of his theory, not from the history of observed facts, but from a set of assumed and excogitated principles. Now the same observations apply to this department of inquiry. We must admit to be true, not what we presume, but what we find to be so. We must restrain the enterprises of fancy. A law of the human mind must be only a

series of well authenticated facts, reduced to one general description, or grouped together under some general points of resemblance. The business of the moral as well as of the natural philosopher is not to assert what he excogitates, but to record what he observes: not to amuse himself with the speculations of fancy, but to describe phenomena as he sees or as he feels them. This is the business of the moral as well as of the natural enquirer. We must extend the application of Lord Bacon's principles to moral and metaphysical subjects. It was long before this application was recognized, or acted upon by philosophers. Many of the continental speculations are still infected with the presumptuous *a priori* spirit of the old schools; though the writings of Reid and Stewart have contributed much to chase away this spirit from the metaphysics of our own country, and to bring the science of mind, as well as matter, under the entire dominion of the inductive philosophy.

157. These general observations we conceive to be a most direct and applicable introduction to that part of the subject which is before us. In discussing the evidence of Christianity, all that we ask of our reader is, to bring along with him the same sober and inductive spirit, that is now deemed so necessary in the prosecution of the other sciences; to abandon every system of theology, that is not supported by evidence, however much it may gratify his taste, or regulate his imagination, and to admit any system of theology that is supported by evidence, however repugnant to his feelings or his prejudices; to make conviction, in fact, paramount to inclination, or to fancy; and to maintain, through the whole process of the investigation, that strength and intrepidity of character which will follow wherever the light of argument may conduct, though it should land him in conclusions the most nauseous and unpalatable.

158. We have no time to enter into causes; but the fact is undeniable. Many philosophers of the present day are disposed to nauseate every thing connected with theology. They associate something low and ignoble with the prosecution of it. They regard it, as not a fit subject for liberal enquiry. They turn away from it with disgust, as one of the humblest departments of literary exertion. We do not say that they reject its evidences, but they evade the investigation of them. They feel no conviction; not because they have established the fallacy of a single argument, but because they entertain a general dislike

at the subject, and will not attend to it. They love to expatiate in the more kindred fields of science or elegant literature; and while the most respectful caution, and humility, and steadiness, are seen to preside over every department of moral and physical investigation, theology is the only subject that is suffered to remain the victim of prejudice, and of a contempt the most unjust, and the most unphilosophical.

159. We do not speak of this feeling as an impiety; we speak of it as an offence against the principles of just speculation. We do not speak of it as it allures the heart from the influence of religion; we speak of it as it allures the understanding from the influence of evidence and truth. In a word, we are not preaching against it; we reason against it. We contend that it is a transgression against the rules of the inductive philosophy. All that we want is, the application of Lord Bacon's principles to the investigation before us; and as the influence of prejudice and disgust is banished from every other department of enquiry, we conceive it fair that it should be banished from theology also, and that our subject should have the common advantage of a hearing,—where no partiality of the heart or fancy is admitted, and no other influence acknowledged than the influence of evidence over the conviction of the understanding.

160. Let us therefore evince the success and felicity with which Lord Bacon's principles may be applied to the investigation before us.

161. According to Bacon, man is ignorant of every thing antecedent to observation, and there is not a single department of enquiry in which he does not err the moment he abandons it. It is true, that the greater part of every individual's knowledge is derived immediately from testimony; but it is only testimony that brings home to his conviction the observation of others. Still it is observation which lies at the bottom of his knowledge. Still it is man taking his lesson from the actual condition of the thing which he contemplates; a condition that is altogether independent of his will, and which no speculation of his own can modify or destroy. There is an obstinacy in the processes of nature which he cannot controul. He must follow it. The construction of a system should not be a creative, but an imitative process, which admits nothing but what evidence assures us to be true, and is founded only on the lessons of experience. It is not by the exercise of a sublime and speculative ingenuity that

man arrives at truth. It is by letting himself down to the drudgery of observation. It is by descending to the sober work of seeing, and feeling, and experimenting. Wherever, in short, he has not had the benefit of his own observation, or the observation of others brought home to his conviction by creditable testimony, there he is ignorant.

(To be continued.)

A SHORT AND CANDID VIEW OF POPERY, IN A SERMON PREACHED AT THE OLD JEWRY, NOV. 3, 1754. BY CHARLES BULKLEY.

Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest for your souls. Jer. vi. 16.

THIS passage of Scripture I find to be popularly urged by the advocates for the Romish religion, in favour of those enormous and most unnatural corruptions of popery, by which the very name and notion of religion have been so much scandalized and profaned. And, though in fact it contains a much better argument for paganism than for popery, yet it is easy to conceive how considerable may be the effect of such a sentence, either solemnly or pathetically pronounced, especially in conjunction with others of a like sort, upon the passions of weak and ignorant men. It is, indeed, but a contemptible art, thus to pervert the sense of Scripture, and to turn the mere sound of words into motives of conversion. But there are little minds to which such arts are better accommodated, and upon which they are more likely to operate, than more substantial methods of conviction. And of this the abettors of popery are so very sensible, that, for the sake of the success, they never scruple to use them. Were it worth our while to enter upon any particular consideration of the argument, to which this application of the text refers, which is indeed, almost below consideration, we might observe, that the *old way* is not here recommended, but upon supposition of its being a *good* one; and, therefore, if the papists could even prove, that their religion was the oldest, this must needs fail of being a sufficient argument in favour of it, according to the very face and letter of our text itself, unless they could also prove it to be the best. But, in truth, this argument from antiquity, which has been with so much parade and solemnity displayed in defence of the Romish church, whatever text of Scripture may be artfully made use of in support of it, is in the highest degree absurd and ridiculous. Popery, say its advocates, is older than the Reformation. And it would be strange indeed if the existence of this or that mode of religion had not been prior to the rejection of it. But still, I think the New Testament is older than Popery; and if the Protestant religion be more agreeable to the New Testament than Popery, then, though as a reformation from Popery it must needs be of a later date; yet as religion claiming to be Christian, it has, for certain, this boasted argument of antiquity clearly and unexceptionably on its side. But, instead of pursuing any reflections of this sort, it is my design, in further discoursing upon these words,

I. To consider what Popery is.

II. What it is founded upon.

III. To shew the insufficiency of that foundation. And then.

IV. The means by which its interest and prevalency may be most effectually opposed. And we must, I am sure, be great strangers to the spirit of devotion, if we do not find matter enough in such a subject for exciting our warmest gratitude to that Sovereign Disposer of all events, who has "delivered us" from so dreadful an evil, by the repeated favours of his providence, "who does deliver us," and in whom alone we are to place our chief and ultimate confidence, for the continuance of those inestimable blessings which, in consequence of our reformation from Popery, we enjoy. Let us, then, in thankful commemoration of those great and signal events, to which, in the order of a Divine and most merciful Providence, we are indebted for the present possession of them, and the anniversary of which is now so near, consider,

First, What Popery is. And here, without at all affecting to exaggerate the matter, or heighten your indignation, on account of the monstrous absurdities of many of its most peculiar tenets, I shall only endeavour to shew you, by instancing, in a few plain and undeniable particulars, that it is a religion, according to the essential and fundamental constitution of it, ***dishonourable to God***, *destructive of moral virtue*, and ***pernicious to human society.***

First then, I say, that Popery is a religion dishonourable to God, and tending utterly to subvert the principles of piety and devotion towards him. Whether the worship of angels, of saints, and of images in the church of Rome be, in the strict theological sense, idolatrous, it may, perhaps, be difficult to decide; but, without at all entering into that dispute, nay, supposing it to be absolutely indeterminable, or admitting, if you please, that this worship is not idolatrous, yet nothing can be more apparent than that the practice has a direct and immediate tendency to corrupt, and utterly to debase, those acts of devotion with which it is intermingled. These, when performed in their just and natural simplicity, have a most powerful aptitude to refine and purify the affections of the soul, to ennoble all its passions, to check and restrain their impetuosity in the pursuit of worldly good, to inspire a generous contempt of mere earthly and sensual pleasure, and thus to destroy the very root of all criminal indulgencies. This, I say, is the natural tendency of devotion. But then, we must needs suppose, that, in order to its having these effects, the mind is to be intensely fixed upon the true and proper object of its supreme adoration, entertaining, at the same time, the most honourable and exalted conceptions of him. Now, is it possible, that this should be the case in the Romish worship, amidst that multiplicity of inferior objects by which the prostrate votary has his thoughts distracted; those numerous saints and numerous images, which are perpetually claiming his regard and engaging his attention? Could such a devotion be by any means justified, it must only be upon the supposition, that it tends to direct the mind more effectually to the contemplation of the great, the glorious, the supreme, and eternal Deity. But nothing can be more evident, than that its immediate tendency is rather to exclude all contemplations of this nature, and to sink it into low and grovelling sentiments and apprehensions. Nor does it only tend to divert the worshipper from contemplating the real glories of the great Father of the universe, but to introduce, in the room of just and honourable conceptions concerning his nature and attributes, such as are the most unworthy and debasing. For what honourable ideas can we form of a Deity, whom we believe to require from us, as the most acceptable homage and adoration towards himself, the bowing down to a senseless image, or the worshipping, with the most profound respect and reverence, those saints of whose characters we have no just information; who may, for ought we can tell, have been among the vilest of the human kind; or who, perhaps, had never more than a fictitious existence? Again, let every possible art of sophistry and scholastic subtlety be made use of in order to diminish, in some measure, the flagrant and enormous absurdities of transubstantiation; yet, is it not plain, that, according to this doctrine, the Supreme Deity is subject to the beck and controul of every diminutive, scandalous, and blaspheming priest? At whatever time, upon whatever occasion, with whatever views even such a priest thinks proper to pronounce a certain set of words, the Supreme Deity, according to the tenor of this doctrine is, as it were, obliged to exert his almighty power in doing what, whoever believes to be done at all, must needs view as one of the most amazing miracles that even that almighty power itself can effect. What reverence can we be thought to have for a Deity, whom we believe to be thus reproachfully submitted to the will and passions of a vain, mortal, worthless man? How natural is it to suppose, agreeably to what appears to be, in fact, the case, that the worshippers, believing this wonderful transmutation, should have more reverence for the man that can make a god, than for the god he makes? What can be more horridly affronting to the supreme, eternal, invisible, infinite God of the universe, than to suppose him capable of being confined within the narrow limits of a man's finger and thumb? Yet these things, and many still more shocking than these, we must believe, if, as they say, by "consecrating of the bread and wine, Jesus Christ, very God and very man, is truly, really, and substantially contained under the species of these sensible signs." But there is another part of the Romish superstition that is in a peculiar manner dishonourable to God and to his worship, and subversive of the very design of religion; and that is, the use of an unknown tongue in their public forms of devotion. What can tend to give us a more contemptible notion of God, than to imagine that an unmeaning and unintelligible worship should be most of all acceptable to him? What can tend more directly to render the worship of him absolutely ineffectual, with respect to any good or useful influence of it upon our own minds, than to have it performed in a language we understand not? What more likely to lead us into the dangerous apprehension, that a mere form of worship will be sufficient to secure the Divine favour and approbation, without any reality of devotion in the heart? And if it appears that Popery is thus directly, and in the very frame and constitution of it, dishonourable to God and to his worship, tending so fatally to diminish that respect, reverence, and homage, which is due to the supreme Creator, from every intelligent and rational being, it would from hence alone follow,

2ndly, That it must be a religion destructive of moral virtue. Nothing can possibly be more so than such a system of doctrines and rites as deprives it of all those powerful aids and assistances, which would arise from just apprehensions of the great Creator and Governor of the universe, and from a rational, lively, habitual adoration of his most glorious perfections. But what are we to think, moreover, of the slight and superficial penances by which a compensation is made for the grossest immoralities; especially when compared with the heavy punishments inflicted for the smallest deviation from the principles of a sound and orthodox belief? What of those dispensations, so easy to be procured for the violation of the most solemn vows and promises, and for all manner of prevarication and treachery? What of their priestly absolution, so effectual, as they affirm, for the remission of sins, and with so little difficulty obtained? What, particularly, of that extreme and final one, which can be refused to none, but upon the severest penalties, in the article of death? And what of the prodigious efficacy towards procuring the heavenly happiness that is ascribed to masses for the dead? What, I say, can we possibly think of these particulars, but as being so many inventions, directly, and in the plainest manner, calculated to encourage every kind of wickedness, and to strike at the root of all moral virtue, by taking away the indispensable necessity of it, in order to men's finding acceptance with God their Maker, and substituting so many expedients for averting his wrath, besides a sincere and unfeigned renunciation of those sins which alone can render us the objects of it? Had the utter extirpation of virtue, and of every moral principle and obligation, been the thing most expressly and formally intended by the authors of such innovations, it is not easy to conceive how they could possibly have devised a more probable means of answering such a design. And if religion and virtue be indeed, as we profess to believe, the basis and grand security of human happiness, it can scarce be necessary to add any thing to what has been already alleged towards demonstrating,

3dly, That Popery must needs be a religion in the highest degree pernicious to human society. We cannot, however, omit to observe, in illustration of this particular, that it is a system of principles and doctrine calculated, according to its most essential views, and in necessary subservience to them, to suppress human reason, so far as relates to the religious application and employment of it: Reason, that invaluable gift of heaven, from the just and regular exercise of which, in the investigation of religious and moral truth, so much of the happiness of mankind, both in their individual and social capacity, must indisputably result. It has made a most unnatural division of mankind into distinct classes or species; some, according to the maxims of the popish system, being made to govern in religion, others blindly to submit to their dictates, and to obey all their most extravagant injunctions; some to be enriched by it, and advanced to the highest power and authority; others to be reduced, by means of it, into the most wretched state of servility and bondage! And, though we readily allow, that there may be in the Romish communion particular persons, who detest and abhor the principles of persecution, yet that Popery has ever been a persecuting religion is undeniable. It is at present supported upon the maxims of persecution; in consequence of which, the most cruel invasions are now daily made in popish countries, upon the natural rights and liberties, the peace and tranquility of human society. And, finally, it is in the very nature of it, a religion so absurd and so repugnant to every sentiment of reason, that it is not easy to conceive how it can otherwise maintain its authority. By the prodigious number of its rites and ceremonies, of its holy solemnities and holy days, it naturally tends to sink the minds of its adherents into stupidity, sloth, and indolence, of which, in those countries that are most tenaciously attached to its principles, there are the most flagrant and incontestable proofs. Add to all this, that by strictly and indispensably enjoining a single life upon so great a part of its votaries, and giving all possible encouragement to it in so many others, it tends to dissolve the most important bands of social union, and has introduced and established the most unnatural combinations, in direct opposition and contrariety to the common welfare.—This is a brief and general view of Popery, as dishonourable to God, as destructive of moral virtue, and as pernicious to human society.

(To be concluded in the next

BIOGRAPHY.

A SHORT MEMOIR OF THE REV. WILLIAM WAYNE, A LOCAL MINISTER IN THE M. E. C. AT GEORGE-TOWN, SOUTH-CAROLINA.

William Wayne, was born in Wilmington, North Carolina, about the year 1736. His Father (the brother of the celebrated General Anthony Wayne,) moved shortly after the birth of *William* to the state of Pennsylvania, near to Philadelphia, where he educated him, and gave him a trade.

He was brought up by his father to industry and œconomy; so that after arriving to age, and returning to the South, he quickly obtained a tolerable good living in the city of Charleston, and was enabled to lay aside his trade, (which was that of a glazier and painter,) and to enter into the mercantile business in that city. He then married and continued to prosper considerably in the world. But although he was brought up in the doctrines, &c. of the church of England, he had but very little thought of *religion*, or of his *responsibility* to God. After living with his first wife for several years, it pleased the Lord to remove her into a world of spirits. He, however, soon wore off the serious impressions made by this stroke of providence.

After marrying the second time, he removed to George-Town, S. C. It was in this place, that GOD was pleased to open his eyes in the 47th year of his life. He was awakened by reading the works of that great and good man, the *Rev. John Wesley*, who though *dead*, yet continueth to *speak*. The writings of this evangelical minister of Jesus Christ, thoroughly convinced him that he was a rebel against GOD, exposed to his just wrath and fiery indignation forever, and that his merely belonging to the Church as a member could not screen him from the demerit of his numerous and aggravated sins. He wept, he groaned, he prayed; but at that time, probably not one living soul was to be found in *George-Town*, who could point him to the Saviour, by saying, "I have tried him, and found him able and willing to forgive sins."

In this time of deep distress about his soul, *Bishop Asbury*, passed through *Gorge-Town*, and preached. The word was accompanied with power to the heart of our brother Wayne. He immediately proposed to join the Methodist Society. Accordingly he and his wife joined, on the 25th of August, 1784, which was the rise of Methodism in that little Town. Now it was that he felt more and more the weight and burden of his sins, and of course became more and more wretched. His affectionate wife began to fear his going distracted, and her distress on that account was probably greater at that time, than upon the account of her own sins. (Her hour of drinking the wormwood and the gall was not yet come.) But he still retained a faint hope, that GOD for Christ's sake, would yet forgive his sins, observing, that if he went to hell it would be no more than justice, and that praying could not make his case any the worse; therefore he resolved to pray on.

Mysterious are the ways of the Lord, and his works past finding out. He has his way in the calm and in the whirlwind. No doubt but this season of almost insupportable distress, was designed by the great head of the Church, the more effectually to qualify his servant to feed the flock of the Lord, and to strengthen and comfort the weak. That he was called of GOD to that glorious work, there can be no doubt. A singular instance of divine providence in the preservation of his life, in the revolutionary war in this country (which he often related) it may be proper to mention in this place, to support the idea, that the Lord designed him for some good purpose. At a certain time when his life was endangered by the British, he fled on horseback, with his eldest daughter behind him. Some little time before night he halted at a house and asked for lodgings,—the landlord told him, he could stay; but as he was about to dismount a favourite dog of his, which had followed him, ran to him, caught one of his feet in the stirrup, and attempted to drag him forward; he then ran to the other foot and acted in like manner. Such uncommon behaviour in his dog, struck him forcibly, that it was ominous of that house. He therefore begged off, and went on about two miles farther, where he again called for lodgings. He would not immediately dismount; but waited to see whether his dog would act as before; but finding him perfectly quiet, he and his daughter got down and lodged for the night; but news reached him early the next morning that two men, who came after him, stayed at the first house, and in the morning were both found murdered. Surely this was one among the marvellous interpositions of a superintending providence. This fact is too strongly attested to admit of rational doubt. The writer of this memoir had the relation from his own mouth. But to return to the work of the Lord in his soul. The time of his deliverance was drawing near, but in a manner he little thought of. One day when engaged in his line of business, still pressed down with a sense of his sinful and wretched state, the following words were powerfully applied to his mind, "WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG." In a moment his burden of guilt was removed, joy sprung up in his soul, and he was enabled to triumph in GOD his SAVIOUR. He had no recollection of ever reading those words; but the same day in reading the sixteenth chapter of Paul's first epistle to the Corinthians, he there found them.—This perfectly satisfied him, that it was from the Lord, and that his sins were all forgiven, and that in those words he was exhorted to perseverance in the divine life.

No sooner had he received the spirit of GOD, bearing witness with his spirit, that he was born of God, than he felt an inward thirst for the salvation of his fellow men, and the next day he sent out word through the *Town* for the people to assemble at a certain place, and he would tell them, what the LORD had done for his soul. The news spread through the place that *Mr. Wayne* was going to *preach.* According to appointment, he went, not with a design of preaching, but to give a simple statement of the goodness of GOD to his soul. He found a considerable number of people whom curiosity had drawn out. But few, very few were disposed to credit the old man's narration; the mass of the people readily concluding that he was perfectly deranged—however *this* did by no means tend to damp his ardour, or impede his course. He continued to pray and exhort, as occasion offered, and the LORD in some good degree owned and blessed his labours, in raising up a little society of Methodists in that wicked place. Some years afterwards he received license to preach, and in the year 1791 was ordained a Deacon. His talents, as a preacher, were but moderate; yet his zeal and unquestionable piety rendered him truly useful wherever he was known. He had some severe trials from the opposers of the religion of Jesus Christ. At one time he was smitten on the face; but in this instance, he gloriously exemplified the Christian character by bearing reproach with the utmost composure of mind: so much so, as to strike with astonishment the poor wretch who perpetrated the shameful act, and to extort from him an acknowledgement of the baseness of his conduct. It was one of our beloved brother Wayne's peculiar Christian traits, *never to return evil for evil.*

In the different circumstances of life, he manifested that uniformity of character, both in his tempers and actions which marks the sentimental and devoted christian. He had his seasons of severe trial; but was not overcome, nor discouraged.—Prosperity neither enervated his mind, damped his zeal, nor weakened his attachment to the cross of Christ. No complaining, or murmuring at the dispensations of providence proceeded from his lips in the day of adversity. He was open and cheerful; but never light or vain.

Whenever his conversation turned on religious subjects (which was the case on all suitable occasions) the natural simplicity, the sincerity, the zeal, the glowing ardour, the unfeigned love, manifested throughout, seldom failed to move and quicken those who heard him.

Having at length come to a good old age, and being fully ripe for glory, his master saw fit to call him from this vale of tears, to the enjoyment of that rest which remains for the people of GOD. In the the month of March, 1818, he was taken ill: his afflictions were long and severe; yet never was he heard to murmur, or even to wish his sufferings less. About six days before his death, he was much buffetted by the devil, being tempted to think, that he did not love the LORD and was not in a prepared state to meet *him;* but this *last conflict* with the enemy of his soul, was of but short duration. The cloud bursted from his mind, heaven opened to his raptured vision, and he was brought to exult in the hopes of glory. In this happy state he appeared to lament the few hours which he took in sleep, and which decaying and dissolving nature required; but he earnestly wished every moment to be spent in prayer and praise. A few days before his death, he experienced great bodily pains, and observed that if he lived till Saturday, he would have inexpressible bodily sufferings to undergo; but the Lord in mercy cut short the work, and took him on Friday. A little while before he died, a brother in the Church who had been sitting up with him the night before, asked him in the morning what chapter of the Holy Scriptures he should read to him, he answered with a quivering voice, yet with a countenance serene and heavenly, "*It is a time of rejoicing, and* *thanksgiving;*" "read the first chapter of Paul's epistle to the Philippians." No doubt but he had in view the disposition and feeling of this eminent apostle in the anticipation of *Death*, and of leaving behind him his *Philippian brethren*, saying, "*For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a straight betwixt two, having a desire to depart and to be with Christ, which is far better.*" Our much esteemed brother Wayne was sincerely attached to the Society in *George Town*, as was the Society to him; but his LORD was calling for him to join the Church triumphant in glory, and he cheerfully submitted, knowing that "to be with Christ would be far better."

Some little time after prayer he fell into a doze, and slept but a few moments, and then awoke to bid a final farewell to all his worldly troubles, his cares, anxieties and distresses of every kind. A little tea was handed him to drink, but nature was too far gone, he could not swallow it. His friends seeing that he was hastening into eternity, the signal was given to his pious but disconsolate wife, she came to him and said, "my husband, are you going? What must I do?" His reply was, BE RESIGNED TO GOD, KEEP THE COMMANDMENTS AND FIGHT AGAINST SIN." She then asked him, "if he had an unskaken confidence in GOD, and if his prospects for glory continued to brighten? With his expiring voice he answered, O! YES! YES! YES! then without a sigh, struggle, or groan, he fell asleep in Jesus.

WILLIAM WAYNE was not much known *abroad*, but it is doubtful whether *South-Carolina* was ever honoured with a more pious and conscientious man than he was. As a citizen he was true to his country, and with his uncle General *Anthony Wayne* bravely fought for its liberty. He was strictly honest, and extremely industrious, even in old age. As a friend he was sincere and benevolent. As a husband he was truly kind and affectionate. As a parent he was tender above measure. As a Christian he breathed a universal spirit of philanthropy and good will toward all men, and as a Minister of the gospel of Christ, although, he did not *excel* in *pulpit oratory;* yet very few *pulpit-orators* ever *excelled* him in genuine piety and fervent zeal.

J. T.

SCRIPTURE ILLUSTRATED.

THOUGHTS ON ST. PAUL'S DOCTRINE OF JUSTIFICATION.
Romans iv.

(Continued from page 420.)

A third objection to the doctrine of the imputation of Christ's personal obedience to the law, for the justification of a sinner is, that it goes to invalidate one of the leading principles of the experience of all those who have been brought from darkness to light. I mean the conviction which all awakened sinners feel that they are *condemned* and *really* exposed to the *wrath of God.* Who has ever been brought to the evidence of sins forgiven, and to the witness of adoption, so as to '*cry abba father,*' without having previously felt such a sense of *guilt* and *condemnation* as to cry out, Oh! wretched man that I am?

But what is this sense of guilt but a false conviction, if it be true that the obedience of Christ is accepted in behalf of the sinner and placed to his account, and that too in relation to all his offences, both original and actual? A law which is *perfectly fulfilled* can never convince of guilt, nor inflict punishment: It follows, therefore, that if God has accepted the obedience of Christ in behalf of any given number of sinners, they must be, by virtue of that acceptance, *fully* and *forever* acquitted; and therefore all conviction which they feel of *guilt*—all *sense* of the *wrath of God*, all *fear of hell*, must be founded in falsehood. It is in vain to urge, in answer to this objection, that the *evidence* of justification is withheld till the sinner believes in Christ. This is wide off the argument. The proposition is, that if God has accepted the personal obedience of Christ in behalf of sinners, in the place of that obedience which they were bound to perform, then they must be *justified before God*, whether they have the evidence of it or not; and therefore to believe that they *are condemned*, and that the *wrath of God abides upon them*, is to believe what is not true.

Fourthly. The doctrine of the imputation of Christ's perfect obedience to the divine law, removes the necessity of good works on the part of man, and destroys the most powerful motives to the performance of them. Every one must clearly perceive that if the justification of a sinner depends *entirely* on the perfect righteousness of Christ imputed to him, then no *personal act* of his can be at all *necessary* to justification. For it appears certain, that if any *personal act* of a sinner is *necessary* to justification, then his justification cannot *wholly* depend on the righteousness of another. Consequently this doctrine removes the *necessity* of any act of man in order to justification or acceptance with God. It appears entirely nugatory to urge in answer to this objection, that an act of faith on the part of the sinner is necessary to the imputation of Christ's perfect obedience; for this is virtually saying that something is *necessary* to salvation *over and above* the most entire and perfect obedience to the Infinitely "holy, just and good" law of God. It must therefore follow, by fair conclusion, that if such obedience has been performed and placed to my account for justification, and eternal life, no act of mine can be in any way *necessary* to the security of these ends.

Again: If no action of man can have any influence on his acceptance with God, or on his final salvation (which must be the case on the above principle of imputation) then no motives to good works can be derived from the advantages of being in the favour of God, or from the final possession of an 'eternal weight of glory;' and the same may be said of the opposites of these blessed states.

(To be concluded in the next.)

OBSERVATIONS ON THE SCRIPTURAL ACCOUNT OF THE TIME AT WHICH THE DISCIPLES CAME TO THE SEPULCHRE OF JESUS.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

As one department of your miscellany is devoted to the illustration of sacred Scripture, if you think the following observations calculated to throw light on one of the most important events recorded in the book of God, you are at liberty to insert them.

It may not, perhaps, be amiss to premise, that those passages were produced sometime since, by a professed infidel, and their apparent dissonance respecting the precise *time* when the disciples came to the sepulchre, was considered an insuperable objection against the authenticity of the Evangelists, and the following method of harmonizing these three narratives, then suggested itself to the author, which seemed to give satisfaction. The following are the passages to which I allude—

St. Mathew says, chap. xxviii. 1. "In the end of the Sabbath, as it began to DAWN towards the first day of the week, came Mary Magdalene," &c. St. Mark, xvi. 2. says, "And very early in the morning, the first day of the week, they came unto the sepulchre, at the RISING of the sun." St. John has it, ch. xx. 1. "The first day of the week cometh Mary Magdalene early, when it was yet *dark*." St. Luke simply says, "very EARLY in the morning," without particularizing the exact appearance of *light*, or the *rising* of the sun.

It should be noticed, in the *first* place, as a confirmation of the truth of these accounts, that they all agree in saying that it was the *first day of the week*, and *very early* in the morning, and that the *stone was rolled* away from the door of the sepulchre. The apparent discrepance, therefore, is between Mathew, Mark, and John; the first of whom says, the day began to *dawn;* the second at the *rising* of the sun; the third while it was yet *dark*.

Now, it is manifest that the words *dark* and *light*, are to be used and understood in a comparative sense; for *total* darkness has never been experienced any more than *total* coldness. We might therefore say, when the day begins to *dawn*, in comparison to full day *light*, it is yet *dark;* and also, at this time, when compared to the darkness of midnight, it is *light*. "But St. Mark says, it was at the *rising* of the sun." True—but he does not say that the sun had actually *risen* above the horizon. The *rising* of the sun caused the *dawn* of which St. Matthew speaks; and yet it was not sufficiently elevated to disperse the *darkness* of which St. John speaks; but was so far *risen* as to indicate that it was *very early* in the morning, of which they *all* speak.

Take, then, the three narratives together, and you will behold a delightful harmony in their testimony. The *rising* sun just breaks the thick *darkness* which overspread the earth, so that it commenced its gradual recession; this caused the *dawning* light to appear, which announced the morning to have approached; while this *twilight*, or *dawn*, proclaims it yet *dark* in comparison to the *light* of day, when the sun is above the horizon.

Viewing the several narratives through this medium of interpretation, we cannot perceive how the coincidence could have been more striking, unless each writer had used the same expressions, which would have rendered the testimony more suspicious.

What a striking resemblance this, to the light of divine truth, penetrating the dark mind of an infidel, dispersing the thick darkness of his gloomy principles, and causing the dawn of spiritual illumination in his sceptical mind, thereby gradually conducting him forward to the cheering light of gospel day, until at length, emerging from the melancholy darkness of his comfortless system, he is brought under the irradiating beams of the *Sun of righteousness.* It is then that the divine harmony of revelation, shining with all its native brilliancy upon his reviving soul, convinces him that Jesus Christ has not only burst the bands of death, and ascended at the right hand of the Majesty on high, but also has risen upon his soul with healing in his wings.

EVANGELUS.

New-York, October 12, 1818.

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THE ATTRIBUTES OF GOD DISPLAYED.

ON THE WORKS OF CREATION.

(Concluded from page 426.)

If from one fluid element we turn our thoughts to another, the Air, new and astonishing wonders will still appear. The *cause* and its *effects* are replete with miracles, and both demonstrate the constant exertion of Divine power. We are well assured that this element is essentially necessary to human life; we are fully satisfied that without its assistance, respiration would be impossible; and without respiration, life could not be preserved; and, therefore, every breath we draw is a living evidence of a power which must necessarily reside in God. Through this medium our sight is assisted; and we are enabled to behold, by this means, those distant orbs, which would otherwise have remained unknown. What power, then, adapted it to those particular uses for which it is so evidently designed? Who gave to our atmosphere that elastic nature which we perceive in every portion that we can select? Who gave it that power, through which it roots up forests, demolishes cities, and foments the boiling ocean into a rage? Who gave it that penetrating influence, by which it enters into the minutest pores of our bodies? Who rendered it invisible to our sight, and placed it beyond the reach of microscopic discernment? Who called it forth into storms, and bade those storms subside; or who wrought the ocean into tempest, and then hushed that tempest into peace? In fine, there can be no end to questions which may be proposed, on the innumerable and astonishing works of God.

Into what region can we look for an evidence more sublime, or where can we hope to find more substantial proofs of the existence and infinite power of God, than we find concentrated in this fluid element of which we speak? The air is so wonderfully contrived by infinite wisdom, that while we discover those separate and distinguishing properties, on which we have already turned our thoughts, it presents itself before us in such a light, that every excellency appears combined. In this intermediate *expansion* which surrounds our globe, we at once perceive those breezes which are so necessary for health and commerce, supporting the clouds, and wafting them in a variety of directions. It is the atmosphere that gives existence to sounds by the motion of its parts; breath to all animal beings by the elasticity of its particles; and that conveys light by the transparency of its nature. In this fluid we behold a safe repository for *thunder* and *lightning*, and *hail*, and *snow;* so that it seems to be a vast magazine, which contains the artillery of heaven. It is from this repository that meteors are sent forth by the command of God, to purify the corrupted parts, and to give new life to those that are stagnant. It is from this magazine that those elementary fires issue, which consume all noxious vapours, and pestilential effluvia, that either generate in the air, or exhale from the earth. It is in this circumambient atmosphere that the great distillation of nature is carried onward; that those saline particles of matter are extracted from the waters, which, by the action of those secondary causes which God has appointed, rise from their natural element, mount into this middle region, and are there prepared for that distribution which fertilizes the earth in gentle showers. What power suspended these clouds in this transparent element, committed the waters to their keeping, and tinged their skirts with azure and with gold? Who poised them with such exactness, that they float along in the air, at such convenient distances from the surface of the earth, that they administer to the conveniency, without interrupting the affairs, of man? Who gave the air that astonishing, but unknown, power which it possesses, of wafting those torrents of water over our heads, and of distributing them in gentle dews over the different climates of the world; while in itself it is apparently unsolid, and incapable of obstructing the organs of vision? We can attribute these strange properties, and this strange combination of them, to no power less than God. Had the atmosphere been devoid of *strength*, it would be unable to sustain that weight of water which continually hangs upon it; had it been devoid of *motion*, those waters could not have been wafted from pole to pole, nor could the earth have been fertilized with those rains which now give life to the vegetable world. Had it been destitute of *elasticity*, it would have been unfit for the purposes of respiration, by which animal life is sustained; and had it been devoid of *transparency*, it would have obstructed the action of our visual organs, it would have deprived us of the light of heaven, and it would have placed this world in nearly the same state of chaotic darkness, as that in which it lay before the Spirit of God moved upon the face of the waters. Who then has manifested that astonishing wisdom which we discover in the atmosphere that we every moment breathe? Its *strength* and *elasticity* surpass the powers of regular calculation; while its *action* and *transparency* seem to vie with each other, in laying claim to our amazement and surprise. To what power, but to that of God, can we attribute a combination of qualities which are so strange, and apparently so heterogeneous, as we thus discover in the air? No likeness can be traced in any other element; nor can we find, in any combination of properties and powers in the vast empire of nature, any thing which will bear to it the most distant resemblance. Its *properties* and its *station* are admirably adapted by God to those uses for which he designed them; its peculiar excellencies are visible in every direction; and it affords us a number of invincible arguments which prove, from *final causes*, the being and attributes of God.

In contemplating this scene of wonders with which we are thus surrounded, we behold a field of the most ample nature; a field in which the mind may wander in a variety of forms, and put forth all her powers, and wander forever without satiety or disgust. But these scenes present to our astonished views nothing but inanimate matter, wrought into the most exquisite forms by the almighty power of God. Were we to raise our views above those innumerable worlds with which we are encircled, and climb into the higher abodes of intellectual life; were we then to stretch our faculties to the utmost of their powers; new wonders would still arise, in which all the glories of creation that we have been contemplating would stand eclipsed; they would appear no other than a diminutive speck, in which the amazing power and infinite wisdom of God would seem comparatively small; and these worlds would even dwindle into trifles of no considerable weight. The degrees of intelligence which God has bestowed upon those higher orders of spiritual beings who surround his throne, were they to be unfolded to our view, would absorb our powers, and convince us of the littleness of the human understanding.

Such knowledge is too wonderful for us, and we cannot attain unto it; it is wisely withheld from our views, because the rank which we sustain in the vast chain of being has circumscribed our power; and God, who does all things well, has suited our faculties to our sphere. But when those impediments to our knowledge shall be removed; and our souls, separated from those bodies which now retard their excursions, shall take their flight into another world: when those faculties which are now in embryo shall ripen in their separate states, for that re-union which shall take place when the dead shall be raised incorruptible, and we shall be changed; when our bodies, awakened to immortal vigour, shall come forth in the morning of the resurrection, spiritualized and renovated, with all their organs refined, and in complete repair; and when new scenes shall unfold themselves, and this embryo state in which they are, shall give place to maturity in all its forms; then shall both body and soul, fitted and prepared by their separation from one another for a re-union which shall never end, dwell for ever in the abode of happy spirits; and be able to comprehend, with facility and ease, all the properties and natures of those spiritual beings, whom we now attempt to know in vain.

In our *present* state, we already behold much more than we are able to comprehend; we are surrounded with innumerable wonders on every side. But we see enough to convince us, that no power, less than infinite, could have communicated to lifeless matter those laws, which both *sun* and *stars* obey. We are fully satisfied, that no wisdom, less than infinite, could have adapted the elements into which matter is divided, for those uses to which they are applied; or have fixed them in those stations, in which alone they could be serviceable to man.—We see enough, in the spherical shape of the earth, to ascertain that by this form it is best fitted for the velocity of its motion, and the support of its inhabitants. We discover in the minutest irregularities of its surface, a sufficiency of proof to convince us, that those irregularities, into which it is diversified, are the result of wise designs; that, by this mean, every distinct plant which springs from the ground, and which is nourished by the different elements, is thus accommodated with a suitable habitation, and enabled to unfold its beauties both in sun and shade. In fine, every part of creation teems with evidence of the most indubitable nature; and our own power to comprehend the energy of this evidence, may be reckoned among the first species of proof,—*that all creation arose from the exercise of the power, and other perfections of God.*

Were we to take an excursion round our native globe, new wonders would continually arise in all the imaginable forms of endless variety. We may draw from this source evidence of a most exalted nature, sufficient to satisfy our doubts, and to banish incredulity. We may propose questions, which an appeal to fact will answer, and which can receive no solution but from such appeals. Who fixes those peculiar motions of the earth on which the changes of day and night, and the periodical returns of seasons, depend? Who made those seasons, through which we annually pass, to be the great restoratives of nature; through which, by the recess of winter, the earth is invigorated for the ensuing spring? To whom are we indebted for that admirable contrivance, through which neither *spring* nor *autumn*, neither *winter* nor *summer*, neither *seed-time* nor *harvest*, neither *cold* nor *heat*, nor *day* nor *night*, ever quits the globe, according to the times and seasons? Who gave the future plant a *potential* existence, and placed it in the seed of its parent plant? Who covered the earth with verdure, and adorned its surface with all the beauties of the flowery tribe? Who sprinkled upon these flowers such a rich profusion of dyes, and produced those dyes from the simple dews of heaven? Who constituted them with such peculiar exactness, that they seem at once so much alike and yet so various, that uniformity and variety seem to rival one another?

Who diffused animal life through such innumerable forms, and gave to each species its peculiar power of motion? They *walk*, they *crawl*, they *fly*, they *swim*, they move in almost every direction, and have powers and properties to perform muscular motion; and to draw nutrition from those different elements in which they reside. Who provided for the continuation of each species, and for the preservation of its helpless young? Who taught fishes where to cast their spawn, and who instructed birds in what coverts to erect their nests? Who taught birds of passage to shift climates, and to seek more genial habitations in the inclement seasons of the year? Who directed various creatures to slumber, alike unconscious of joy or pain, through several months when food was unattainable; and who recalled that life again with returning vegetation and returning spring? Who gave to each its peculiar covering?—*hair*, and *fur*, and *wool* to animals, scales to fishes, and the most exquisite plumage to birds? Who taught each animal, and reptile, and insect, those curious arts by which they provide their food? Who instructed the *bee* to *erect* its little *cells*, the *spider* to *weave* its *webs*, and the *ant* to *provide* against the scarcity of *winter?* Who gave the ant that peculiar instinct, through which it is recommended by the lips of inspiration as a pattern of industry, and an example to man, in these words —*Go to the ant, thou sluggard; consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest?* (Prov. vi. 6—8.) Who provided those insects and animalculæ which swarm through the world, with all the minute and internal constituent parts of their bodies? Who provided them with muscular motion, and diffused through their minutest parts those insensible springs of action which no eye can discover, and which no glass can reach? Who made the ocean the great repository of waters, and fixed to it those boundaries, beyond which it cannot pass? Who caused those various rivers which disembogue themselves into this repository, to move in such serpentine directions, as they pass through territories and empires, and divide the globe? Who taught them to descend the declivities of mountains, to wind along the vallies, to spread in rills over the spacious plains, to scatter plenty, and to fertilize the earth? By what secret power are those laws of nature either continued or controlled, that the powers of gravitation, which carry the waters onward to the ocean, should be so directed, or so counteracted, that those very waters should return again, by secret and subterraneous passages, to those fountains from whence they issued before? Who gave the restless deep those perpetual movements, which we constantly discover both in tides and waves? Who gave the whole body of waters that perpetual motion, which seems to pervade the collected mass; which, in one grand revolution, conducts the streams through the veins and arteries of the earth; which causes them to ascend into the atmosphere, and suspends them there, that they may replenish the earth with fertilizing showers and gentle dews? "Behold, God is great, and we know him not, neither can the number of his years be searched out. For he maketh small the drops of water: they pour down rain according to the vapour thereof, which the clouds do drop, and distil upon man abundantly. Also can any understand the spreadings of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea." Job xxxvi. 26—30. "Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare, if thou knowest it all. Where is the way where light dwelleth? and, as for darkness, where is the place thereof? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? By what way is the light parted, which scattereth the east wind upon the earth? Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder?" Job xxxviii. 16—25.

Such are the questions proposed by God himself on the wonders which creation displays! Who can come forward and answer these magnificent interrogations, without appealing to the power of that God by whom they are proposed? All nature is full of God, and full of those proofs which demonstrate his Omnipresence. The inferior works of creation, which lie in the scale of being below the human race, will furnish us with evidence as strong and convincing as those above us; and in no portion with which we are acquainted, has God left himself without witness, or supplied his place with a dreary blank.—

We may range for ever in the amazing variety which creation affords. Our admiration must increase with the increasing wonders that press upon us; and demonstrations of a God must enter our souls through every sense. We should sink before the stupendous scene, were it unfolded before us in all its parts, overwhelmed with astonishment and awe, and be lost in the immensity of that power which we cannot comprehend: we may contemplate his works for ever; and we shall find them, as we find their Author, to be an immense, an unbounded ocean!

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THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. PENELOPE GOULDING COKE, BY HER HUSBAND THE REV. THOMAS COKE, LL. D.

(Continued from page 435.)

In the course of a few years, her father's prejudices against the Methodists began to soften, so that her former restraints were in a great measure taken away. He perceived that her attachment to them was unconquerable; and as her happiness was the great object at which he aimed, he abstained from throwing obstacles in her way, and omitted to lay any commands upon her. When business called him from home, which was sometimes very frequent, she lost no opportunity of enjoying the means of grace; and having a single eye to the glory of God, found them on most occasions, to be spirit and life to her soul. To drink deep into that river, whose streams make glad the city and people of God, seemed to be her delightful element. The bent of her soul almost invariably led her to converse about, and to contemplate, the love of God in Christ Jesus. When talking with her pious friends, her varied expressions tended to this point; and to all such as she thought worthy of confidence, she unbosomed her whole soul without reserve. In these conversations it was her delight to tell what God had done for her; to contrast her former anguish with her present joy; and to draw from his abundant love manifested towards her, a theme of grateful homage and adoration.

Deeply impressed with the vanity of human pursuits, and the comparative nothingness of created good, she lived for more than thirteen years prior to my acquaintance with her, almost secluded from the world, unless when public worship, or the necessities of the distressed, called her from home. During the last five years of her father's life, he was confined to his house through a paralytic complaint, so that filial duty once more confirmed into a habit, a mode of life which she had previously adopted from choice. Whenever she went from home, or strangers visited their house, her great concern was to recommend Jesus and the love of God. It was this constant practice which induced her father to say, "My dear child is preaching all the day long, yet I fear it does but little good." Her perseverance, however, was not to be subdued by disappointment. By waiting on God in her closet, she renewed her strength, and was again prepared for her delightful work, whenever a proper object appeared. But though during her father's illness, she was almost secluded from other society, this seclusion did not rise from any wish which she had expressed, but purely from her own sense of duty which she thought it incumbent on her to discharge. Sympathy for his sufferings, attention to his wants, and solicitude for his health or ease, engrossed every interval, and incorporated themselves with her devotional exercises. All those relative duties which at once embellish society, and render even obligations more amiable, received from her an additional lustre by the respect and veneration with which they were accompanied and discharged. Though familiar with misery abroad, and with severe afflictions at home, she found, on all occasions, sweet consolations from above, so that her strength was according to her day. She was indeed in a great measure secluded from the means of grace, but then she was secluded also from the company of those who were strangers to religion, and, in the midst of filial obligations, had a double opportunity of holding communion with her God.

But this retirement from the world, was by no means a state of idle solitude. She chose for her study and devotion, a large chamber in the house, which, when I had the happiness of knowing her, I named her hermitage. This room she had formed into a little museum. Shells, feathers, and other natural curiosities, remarkable either for their singularity or their beauty, which she had collected as occasion offered, were arranged in it with neatness and order, and so exposed to view, as seemed best calculated to impress the mind with exalted views of him whose goodness called all nature into existence. But though the peculiarities of creation excited her admiration, the wonders of redemption drew forth her adoration and grateful love in a much higher degree. This was the central point to which her thoughts, affections, and language tended. This was her resting-place; here she found her soul at home; it was the summit of Pisgah, from which she could survey the promised land.

In this sequestered spot she made herself acquainted with many commentators on the Sacred Scriptures. The whole of Dr. Matthew Henry's voluminous work she read entirely through; and that part of it which was written on the New Testament she read through nearly three times. With Doddrige's Family Expositor, with Poole's Commentary, and a variety of smaller, but equally excellent books, she made herself quite familiar. From these various works it was her custom to make extracts of such passages, as were either peculiarly beautiful, or expressive of the language of her heart. These selections, which fill two small trunks, she has preserved with much care. And though they are unequal in importance, they discover a sound understanding, a discriminating judgment, and a refinement of taste; and evince a mind, capable at once of relishing the beauties of composition, the flights of genius, and the excellencies of religion. The general tendency of these extracts is, to amplify and recommend the love of God in Christ Jesus. And, I have no doubt, were a considerable portion of them committed to the world, that they would prove as beneficial, as they must be acceptable, and fix the attention of the pious mind on that glorious object, on which it was the delight of her soul to dwell.

I have already observed, that when the dear subject of this memoir returned from Bristol, her father manifested most decided marks of disapprobation of her forming any connexion with the Methodists; but that when he found the purposes of her heart were not to be subdued by prohibition, he suspended his hostility, and permitted her to enjoy the means of grace in peace. Soon after her return, he strictly commanded her to attend the church. To this, for some time, she yielded the most implicit obedience. But returning home one Lord's day, greatly dissatisfied with something she had noticed, she appeared much dejected. Her father, on perceiving it, naturally inquired into the cause, and, on her informing him, she had the courage to add, "It is like sitting among the dead," and at the same time expressed a wish to be compelled to go thither no more. From that time he relaxed in the tone of his command, and, though several persons endeavoured to keep alive his prejudices, by carrying tales to him which were calculated to excite disgust against those with whom his daughter had formed an acquaintance, yet his personal inquiries and observations concerning them, soon convinced him that these injurious reports were without any just foundation. Were men, in the more exalted stations of life, to adopt such rational measures, and form their judgments from facts, rather than from tales, of which it is hardly in their power to detect the falsehood, the truths which they reject, as well as the characters of those whom they despise, in consequence of the impositions which have been practised on them, would appear in an amiable light. But this can only be done by forming a personal acquaintance with their doctrines, discipline, and measures. Mr. Smith, after some time, took this step, and the happy effect which resulted from his free inquiry was, a disregard to those invidious reports which he was now able to detect.

When her father was first seized with the palsy, the unwearied attention of his daughter towards him, made a deep impression on his mind. Her pious affection appeared to display something superior to the mere discharge of filial duty. She seemed to act from a more noble principle than that which he had inculcated in early life. A spirit of meekness, of patience, and of peculiar tenderness, beamed through all her words and actions and spread an indescribable lustre over those deeds which would have been amiable without any embellishments. Being much in her father's company during his long confinement, she had frequent opportunities of recommending to him the necessity of experimental religion. And on finding him willing to receive information on this important subject, she spoke closely and pointedly to his judgment and conscience, in her most winning and artless manner. At their joint request, some of our preachers were frequently called in to assist Mr. Smith with their advice and their prayers. And so far had his prejudices forsaken him, that during his illness, his daughter procured numerous prayer-meetings to be held at their own house, for the special purpose of his salvation. This method was not adopted without his consent and approbation; for as his affliction increased, and he advanced in years, he became more than usually attentive to divine things. And such of our pious friends as have assisted on these occasions, and witnessed the visible effects produced, are fully persuaded that their prayers and labours were not in vain in his behalf.

(To be continued.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

REVIVAL OF RELIGION IN SOUTHOLD, L. I.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

THE following letter, giving an account of the revival of the work of God at Southold, Long Island, if you think proper, you are at liberty to publish.

SAMUEL MERWIN.

New-York, November 3, 1818.

Southold, October 21st, 1818.

DEAR SIR,

I EMBRACE an early opportunity, to present you with the statement of a few particulars respecting the late revival of religion in the town of Southold (L. I.), which, you may doubtless recollect, was the subject of a recent conversation. The joy, with which you regard every increase of pure and undefiled religion, especially in that part of the Church of Christ over which you are placed in charge; together with the gratification, which I myself receive as the bearer of good tidings, will, I trust, be a sufficient apology for this intrusion upon your time and attention.

The Methodist preachers who have laboured on the Suffolk circuit, have long looked with deep interest upon the town of Southold. Situated in the extremity of the circuit, and almost of the northern branch of the Island, it has suffered much from a neglect, which, in a more central relation might have been avoided. For many years, the smallness of the Society, and the general prejudice against Methodism, exposed the preachers, who visited the place and its vicinity, to very considerable embarrassments—But more lately, these difficulties have been lessened by perseverance and exertion. The activity of Brother Reynolds especially, whose labours are much spoken of, in this part of the Island, contributed, under the divine blessing, in no small degree, to remove the imaginary scandal of Methodism, and pave the way for the future extension of its influence. But to circumstances relative to this place, which have transpired within the last four years, I need not particularly advert, as your Presidency over the New-York district, including this circuit, has perhaps given you a much better opportunity to become acquainted with facts, than I can possibly have. I will hasten therefore to the primary object of this communication.

The late work of God in Southold, commenced about the end of July last. The first dawn of its gracious rise, appeared under the exercises of a minister of the Baptist denomination, who had come upon a visit from Connecticut. His labours were chiefly confined to the upper part of the town, where the members of that church principally resided. It was not long, however, before the work found an easy transition into the meetings of our society, in consequence of the awakening and conversion of some, who were partial to the Methodist preaching, and had been in the habit of attending our ministrations. The first instance in which the symptoms of a real concern visibly appeared, was on the evening of Saturday, (July 25) when brother Jewett preached; and after preaching five young men, groaning under the burthen of sin, came forward to be prayed for; but the meeting concluded before any of them received the assurance of pardon. Upon remarking these favourable occurrences, it was thought expedient to commence the exercises of the following day, with a prayer-meeting at eight o'clock. At this hour the house was unusually crowded, and the congregation deeply solemn and engaged: The order of preaching was conducted as usual, and accompanied with the administering of the Lord's supper. After the close of the Afternoon preaching, the unwillingness of the congregation to retire, the attentive seriousness of all present, and the distress for sin with which many seemed to be affected, suggested the propriety of prolonging the meeting, with the exercises of singing and prayer. These exercises had not long continued, before the anxious conviction for sin which before was silently moving, like an insinuating and searching flame, through every bosom, now burst forth, no longer to be repressed, in loud cries and earnest prayer. A general and powerful descent of the Holy Spirit, rendered the place awful, and astonished even the pious servants of the Lord who were pleading before the throne of grace, in behalf of the penitent. But it was an astonishment of joy. A rapid series of conversions took place; and before the meeting concluded, not less than nine young persons gave glory to God, and declared they knew, that for Christ's sake, their sins were pardoned. Many more left the house under deep exercises of soul, and earnestly groaning for deliverance. The occurrences of this Sabbath will long be treasured up in the memories of those who were present, and who shared in its glorious result. Many who came in the morning at eight, did not leave the sacred spot until eleven o'clock at night, the hour when the meeting finally closed. And it may not be unnecessary to add, that the suddenness of the commencement of this work, and the rapidity of its procedure, exceeded what has generally been observed on similar occasions. "This is the Lord's doing, and it is marvellous in our eyes."

During the following week, Brother Jewett laboured in the place, favoured likewise with the assistance of Brother Reed, who kindly crossed over from Sag-harbour, for that purpose. The ordinary temporal concerns of those, who were particularly engaged in the work were almost entirely suspended.—Meetings for public prayer or preaching were held every evening; and occasionally during the day, in different private houses social companies met together to unite their hearts and voices, in fervent and affecting addresses to heaven. Indeed, for many weeks, scarce a solitary evening was permitted to pass away without being improved in the manner just stated.

The subjects of this gracious visitation, near its commencement, were principally young persons both male and female: but after a partial cessation of the work, it broke out afresh, among those who were farther advanced in life, or were heads of families. As to the number of Converts, it is difficult to ascertain it with precision; but as far as I have been able to learn, the number is not much short of seventy: of these, I believe eight have united themselves to the Baptist, five to the Presbyterian, and thirty-five to the Methodist Church. We have good reason to believe that a few more will join us, which may perhaps make our increase rising forty. In such a place as Southold, this number of additional members is of considerable importance. Among those who have during this revival, openly witnessed a good profession, are many whose parents have long been useful and pious members of our church; and it is to be hoped, from this circumstance, that parental example and instruction, united with divine grace, will tend much to fortify their minds against any disposition to "turn away from the Holy Commandment," and renounce their religion.

The urgency of circumstances rendered it necessary, that one of the Preachers on the circuit, should be located to the spot, during the continuance of the work. This appointment devolved, principally upon Brother Jewett; whose attentive and vigorous exertions are mentioned with grateful affection, by the friends and members of our church in Southold. By this arrangement, it is not unreasonable to suppose many inconveniences were avoided, and a proper direction given to the proceedings of those engaged; and we are happy to observe, that the different meetings were conducted with remarkable regularity and decorum. The public preaching and prayer-meetings were chiefly held in a commodious apartment, appropriated solely to that purpose, at the house of Sister R. Peters, to whose kindness we feel ourselves peculiarly indebted. The preaching room was always filled, and very often crowded to overflowing: so that on some occasions, many of our hearers were under the necessity of leaving the house, or standing without.

Instances of deep awakening, leading to unusual exercises were not unfrequent. I should, with pleasure, notice some particular facts of this nature, did the present opportunity permit, but I wish to reserve what room I have left for the purpose of giving a brief sketch of the introduction of Methodism into this place. A relation of the circumstances connected with this event, I think can not fail to be gratifying to one who delights to trace the finger of God, amidst human occurrences.

In the year 1794, Mrs. Moore, long a worthy member of our Church, but who is now praising God, with the church triumphant, and a few other pious females, residing in the town of Southold, severely felt the want of religious priviliges: the congregation to which they were united, being too far distant for their attendance; and the then resident minister of the parish, being in their view, not sufficiently interested in the spiritual welfare of the people. In this state of things, they agreed to meet together on the Monday evening of every week, for the purpose of a prayer-meeting; in which, they made it a subject of their petitions that God would send them a godly and qualified Minister, to cheer their drooping souls, and dispense to them the pure word of life. Two Monday evenings successively, in pursuance with this agreement, they met at the house of Brother P. Vail, the present leader of the Class, who joyfully united in the same pleasing task, and at that time, though living in the enjoyment of religion, was not attached to any religious denomination. But on the third, having repaired to the usual place of meeting they were greatly disappointed, upon learning that our Brother was indisposed, through the excessive fatigues of the day (it being about the beginning of harvest in the month of June) and had retired to rest. This circumstance threw a temporary damp upon their efforts. They were fearful that the pious servant of the Lord had become discouraged; but unwilling altogether, to relinguish their design and return home without the accustomed exercises, after a short consultation in the street, they resolved to resort to a pleasant and retired grove in the vicinity, and there continue their fervent application to a throne of grace. To this spot they accordingly went; and there, while engaged in solemn devotion. Sister Moore felt convinced, that her prayer was accepted, by a deep impression of these words upon her mind, "I have heard thy cry, and thy groaning, and am come down to deliver thee." (See Exod. 3 ch.) Persuaded of a divine answer, the little company received the communication with joyful gratitude, and left their evening retreat, giving glory to God, under the pleasing expectation of better days.

The counterpart of this relation changes the scene to New-London. Here the late Wilson Lee had been stationed, to whom invitations had been occasionally sent, to visit this quarter of the Island; but, from causes unknown, those invitations had never been accepted. By the Conference this year, he received his appointment to the city of New-York, and prepared accordingly to leave New-London. He had already engaged a passage, put his trunk on board the Packet on Monday morning, and was ready to embark, when. in consequence of a contrary wind, it was thought necessary to defer the departure of the vessel until the next day. Brother Lee returned, and spent the evening in his room. While pouring out his soul in secret devotion, he felt in his heart an unusual glow of love to God and concern for the salvation of Men, an impression, which no reasoning could remove, weighed with force upon his mind, that it was his duty immediately to visit Southold, and there proclaim the crucified Saviour. The struggles of his mind, kept him awake the greater part of the night, but at length he yielded to the sacred impulse of duty: The state of Long Island, being presented to his view, in a point of light, so vivid and interesting that he determined, forthwith to pursue the path which divine wisdom appeared to designate. To excite your admiration of the disposals of an all intuitive and superintending providence, I need only remark, that these exercises of the zealous minister of Christ took place exactly at the same time, and on the same evening, that the little company were pleading with God in the grove at Southold. How nearly parallel with the case of devout Cornelius related Acts 10.

In the morning Brother Lee applied to the presiding Elder, or more probably to Bishop Asbury, who it is supposed was at that time in town, for permission to change his destination and make a visit to Southold. This permission obtained, he crossed the sound on the same day, landed a short distance from the town, and was soon conducted to the house of Mrs. Moore. His arrival was no sooner announced, than the pious lady came herself to the door, and welcomed him with the Christian simplicity of former times, "Come in thou blessed of the Lord, come in." Brother Lee entered, but his heart was too full for utterance, he could only vent his feelings with tears of wonder and joy. After the lapse of a few minutes, he related the manner and cause of this unexpected visit; and heard, from the lips of Sister Moore, a recital of what had occurred, relative to herself and those associated with her, particularly on the previous evening. Both, struck with the remarkable coincidence of facts, united with grateful praise, to adore the astonishing goodness of God.

Brother W. Lee spent four or five weeks among the affectionate friends, which he found in this place, and then repaired to his station in New-York. In the following Spring, Brother J. Clark formed a Class of about twelve members, some of which remain to the present day, but others have departed to a glorious reward in the skies. The little band struggled for many years through innumerable difficulties. But the auspicious day has arrived, "The set time to favour Zion has come," and the happy remnant, who went forth with weeping, bearing precious seed, return with rejoicing, bringing their sheaves with them. From this beginning arose the present society of sixty members.

The gospel of the Kingdom flourishes. I have told what God has done only in one solitary corner; But it is no new thing to hear that God pours out his spirit upon his people, in these latter days. The tidings of new accessions to the cause of religion, daily, salute our glad ears, and add fresh vigour to exertion. I cast my eyes with interest, over the wide field. Delightful prospect! abundant harvest! Honoured reapers!—Honoured to serve the King of kings. Happy do I feel myself, very Dear Sir, if even permitted to follow the more skilful and experienced reapers, and collect the gleanings of a Harvest so glorious.

I am Dear Sir, respectfully Yours, &c.

REV. S. MERWIN. JOHN M. SMITH.

POETRY.

For the Methodist Magazine.

THE DAY OF JUDGMENT.

WAKE heavenly Muse, attune thy noblest lay,
And sing the glorious, long predicted day,
When, rob'd in majesty, our God shall come,
Thron'd on a cloud, to call his children home.

The time shall come, when num'rous years are o'er,
Th' eternal day shall dawn, to close no more ;
O glorious day ! O morning most sublime !
The brightest era of revolving time !

Driv'n from their orbs, th' affrighted stars shall fly,
Like angry meteors, down the troubled sky ;
Bright lightnings flash, and awful thunder roll,
And peals on peals reverb'rate to the pole.

Fierce storms shall beat the lofty mountain's side,
Back to its source each rapid river glide ;
The sun grow dim, the moon be turn'd to blood,
And all creation, trembling own her God.

Hark ! from the skies, the trumpet's piercing sound,
Rends the dark tombs, and cleaves the solid ground ;
An angel voice proclaims, " Ye mortals come,
" Attend the judgment, and receive your doom."

Rous'd by his potent voice, the dead obey,
And life re-animates the torpid clay;
The graves yawn wide, the tombs give up their dead,
And ocean heaves them from his deepest bed.

In crowding ranks, the deathless forms arise,
While awful thunders rend the vaulted skies,
And, rob'd in terror, from his bright abode,
The Judge descends, th' eternal Son of God.

High seated on a throne of heavenly light,
Above the sun's meridian splendor bright ;
Millions of Seraphim before him fly,
And angel-bands attend him down the sky.

A starry diadem his head adorns,
That once was circled with a wreath of thorns,
When the blest herald of redeeming grace,
He veil'd in flesh the brightness of his face.

When erst, by bland compassion's influence mov'd,
A pilgrim sranger o'er the earth he rov'd,
A life of pain and suffering he led,
And had not where to lay his sacred head.

Now round that head a sun's bright glories blaze,
In arrowy circles and unnumber'd rays ;
Beneath his feet, careering storms are driv'n ;
And in his train are all the host of heav'n.

Judgment begins ; the books are open'd wide,
On either hand the gath'ring crowds divide ;
While all in heav'n, in earth, and hell draw near,
Their great, decisive, destiny to hear.

Rang'd on the right, the just in order stand,
Rob'd all in white, and palms in every hand ;
While on the left promiscuous crowds appear,
Pale with affright, and chill'd with torturing fear.

Judgment proceeds, the Saviour claims his own,
And graceful rising from his glitt'ring throne,
" All hail ye blest," he cries, " to you are given,
Crowns of bright glory, and a seat in heaven."

Your race is run, the conflict well sustain'd,
The warfare over, and the prize obtain'd ;
You who have borne the cross, the crown shall wear,
You who have shar'd my shame, my glory share.

For you shall streams of joy eternal roll,
And floods of glory burst upon the soul ;
For you angelic choirs their harps employ,
And heaven's high vaults resound with songs of joy."

He speaks, and lo ! the happy millions raise
Loud hallelujahs, and immortal praise !
Angelic harps the grateful strain prolong,
And heaven's high arches echo with the song !

But, O unhappy race, to wisdom blind,
Enslav'd to sin, to endless woe consign'd!
In vain for grace and mercy now they cry,
The time is past, the guilty soul must die.

In vain, in hopeless agony they call,
" Hide us ye rocks ! Ye mountains on us fall !"
Once mercy call'd, but these refus'd to hear,
Now justice frowns, in majesty severe.

Down, down they sink to realms of endless night,
Where anguish wails aloud, and spectres fright !
Where no bright beams of hope or mercy glow,
To gild the shadows of the house of woe !

Oh, if the Judge from his eternal throne,
Shall not condemn the deeds that I have done,
Oh, if I find my humble name impress'd
In the bright archives of my Saviour's breast ;

Then shall my heart in grateful transport raise,
Harmonious anthems of extatic praise ;
With joy divine, my God and Saviour meet,
And cast my blood-bought triumphs at his feet.

CAROLINE MATILDA.

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